

**PIONEERING AND DEVELOPING A CHAPLAINCY IN TRANSPORTATION
AS A MINISTRY AND MISSION FOR TRAVELERS
BEGINNING IN THE URBAN ENVIRONMENT OF NEW YORK CITY
WITH PARTICULAR INVOLVEMENT IN AREAS OF PUBLIC
TRANSPORTATION SUCH AS PLANES, TRAINS AND BUSES**

**A THESIS
SUBMITTED TO THE FACULTY OF
GORDON-CONWELL THEOLOGICAL SEMINARY**

**IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY**

BY

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Glory and thanksgiving to God the Father, Son and Holy Spirit

Who has traveled every road with me and guided my return to the city of New York with
this mission and ministry.

For my sons Brian and Andrew and extended families

both those related on earth

and those who by God's grace are related both on earth and in heaven!

And seek the peace of the city where I have caused you to be carried away captive and
pray to the LORD for it; for in its peace you will have peace.

-- Jeremiah 29:7

Now behold, two of them were traveling that same day to a village called Emmaus . . .
and they talked together of all these things which had happened . . . While they conversed
and reasoned . . Jesus Himself drew near and went with them . . they did not know Him . .

He expounded to them in all the Scriptures the things concerning Himself . . They
constrained Him saying “Abide with us . . and He went in to stay with them . . He sat at
the table with them . . He took bread, blessed and broke it and gave it to them. Then their
eyes were opened and they knew Him, and He vanished from their sight. And they said
to one another, “Did not our heart burn within us while He talked with us on the road, and
while He opened the Scriptures to us? So they rose up . . found those that were with
them . . gathered together . . saying “The Lord is risen indeed”. They told about the
things that had happened on the road.

-- Luke 24: 13-35, some verses partial passages

Now then, we are ambassadors for Christ as though God were pleading through us; we
implore you on Christ’s behalf, be reconciled to God.

-- 2 Corinthians 5:20

To God be the glory! Hallelujah!

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In thanksgiving to God for making every arrangement to not only finish this document,
but to complete His calling and purpose in my life .

Among the awesome ways He has of doing that is to provide just the ones to pray,
intercede on earth and in heaven, and to do in myriads of ways the things that need to
happen in order to accomplish that which He purposed to do.

Among those amazing people He has used.... KNOW that I could write more than a
thesis
on their lives and influence!

For you, Rochelle Lefever

To be named a strong rock
Is absolutely NOTHING to knock!

Jesus named only a few

One that had a name like you

That bold anointed fisherman

Was about to quit fishing when

Jesus said-NO-GO, OUT IN THE DEEP

WAY OUT THERE---THROW YOUR NETS AND KEEP
TRUE

To what I ask of you

Life will never be the same

In anguishing times---or on a level plain.

Is an ordinary life what we want anyway?

The same ol'....the same ol' each and every day?

NO---a thousand times NO, however hard it may be

Treasures above what you ask or think or whatever you may see

All because you decided to live by God's grace!

Accepting salvation, walk in His truth and one day you'll see His face.

What is that wine

That came from the vine

Filled with grapes that were crushed

In Him that you trust?!

In much much thanksgiving for your amazing work in helping me by God's grace...
it is a beautiful creation on paper that is your masterpiece for God's glory
and the extension of His Kingdom!

In joyful thanksgiving for all those who bear God's light . . .

Shine Jesus Shine

through us all in all the world

by the power of the Holy Spirit!

Amen!

(2 Cor 5:20; Ps. 80)

ABSTRACT

The Purpose of this thesis project

1. To portray the immense and intense atmosphere of the traveling public in particular gathered from facts about the New York City area.
2. To illustrate some both historic and contemporary strategic outreaches to the traveling public. To record part of the beginning of this ministry and the challenge to the ways and means of some of the evangelism outreaches that are going on. Included will be some illustrations, poetry, stories and articles to reflect what has happened.
3. To develop a theological foundation for this mission and ministry which would be used to network, disciple and exhort new participants and discipling strategies for the evangelical efforts of the Body of Christ.
4. To begin to evaluate these efforts and consider in prayer, counsel and practice how this mission “on the Way” share the Way in Christ may develop further in being “a ministry of the moment moving with the mobile – a “momentous ministry” and in doing so encourage and invite many in the Body of Christ to be involved in “momentous ministry” in whatever our Lord has called each of us to do!

INTRODUCTION

The old church hymn in Appendix A paints a picture of the anguish of the city and the longing for Our Lord to “. . . tread the city streets again” and incorporates another Voice interceding for ministry particularly “where cross the crowded ways of life.” “We hear His Voice”. We catch “the vision” of God’s tears and “the true compassion of His face” How? Because it is reflected in our voice, in our tears, in the true compassion on our face as we tread the city streets. THERE we are His seekers after peace (Jeremiah 29:7). There we are His ambassadors (2 Corinthians 5:20) for the state of “transformission”¹ whereby many may be reconciled to God.”

THE TRAVELING PUBLIC IS ONE OF THE GREAT, AND MOSTLY UNRECOGNIZED, MISSION FIELDS OF THE 21ST CENTURY! To my knowledge it has never been addressed as a “mission field.” September 11, 2001 has radically and forever changed everything – not only about how we travel and function in that venue but also in both the openness and the hostility to the Gospel. There is no one in the world who, to some extent or another, is not affected by what happened that tragic day.

The irony is people are on the move as never before. Statistics are awesome just for New York City alone. The Metropolitan Transportation Authority (“MTA”) records 2.4 billion trips by buses, subway and railroads that are provided to New Yorkers yearly. This vast transportation network – North America’s largest – serves *a population of 14.6 million people in the 5,000 square mile area fanning out from New York City through Long Island, Southeastern New York State, Connecticut and New Jersey*. The three major airports that serve the city – John F. Kennedy Airport, La Guardia Airport and Newark

¹ Word coined by the author of this thesis to mean “the state of a life that has been transformed by a mission, purpose and calling”.

Liberty International Airport in New Jersey – serve approximately **100 million travelers each year** using these airports thus becoming the busiest in the United States. The enormity of the numbers of people visiting the city of New York is barely captured in the statistics we find in Appendix B. Please see these statistics in light of the enormous opportunity offered the body of Christ to minister in this powerful new dimension. “We hear Your Voice, O Lord.”

We begin as ambassadors to this living breathing ‘country’ of travelers who are on their way someplace. Why would there need to be chaplains present among these travelers? Why ‘disturb’ people on their way with the proclamation of the Gospel of Jesus Christ? What are some of the historic outreaches to travelers and how might those efforts inform our own? How might we network and cooperate with the other ministries?

Many perspectives may inform our study, however biblical Christianity demands that we seek God and His principles in the Scripture which is the revelation of His will and way.

Another colleague, in introducing his thesis, has warned as a “herald” that we not view the world through our own personal stained glass window “which has given us a blurred and often times limited view of the world and the purposes of God. They have been a barrier to seeing Jesus Christ . . . and a way to block the awareness of evil and pain.²

In so many ways, ourselves we have radically separated as the Body of Christ from the world whom God loves. What has happened to the commitment to the Great

² David G. Hoke, “Developing An Interracial Congregation from a Majority Anglo One: A Case Study of Halls Ferry Christian Church Florissant, Missouri.” (Ph.D. diss., Gordon-Conwell Theological Seminary, 2007), 2.

Commission “**G**o into all the world and preach the Gospel to every creature”

(Mark 16:15)? (my emphasis)

This thesis is designed as a prophetic and evangelistic outcry for those who travel and for those in the Body of Christ who travel with them. **It is a challenge to our whole understanding of evangelism and calling in regard to being Christians in an urban environment** and how this ministry and mission might bring by God’s grace some transformation and some “transformission” to this whole ‘nation’ of travelers!

THE PURPOSE OF THIS THESIS-PROJECT

Critical to the perspective from which this ministry and mission is created is the biblical foundation which we will examine. Once establishing the theological framework for the Chaplaincy in Transportation, an attempt will be made to examine some of the historical and contemporary evangelical outreaches to travelers. What are those outreaches that have strengthened the longing to hear and to follow the call of Jesus Christ upon ones’ life and what has hindered the same?

We read “. . . that Jesus Himself drew near and went with them . . .” that He spoke of who our neighbor is – the Good Samaritan. The story says “. . . a certain Samaritan as he journeyed . . . and even that at times we may need to take our neighbor with us to be healed. He went with Zaccheus to his house (Luke 19:1-10). . . and even the father ran to the lost son. (Luke 15:20)

Our Lord calls us to be His ambassadors. And this is what it is to be God’s ambassadors: ‘Now then we are ambassadors for Christ, as though God were pleading through us; we implore you on Christ’s behalf, be reconciled to God’ (2 Cor. 5:20) . . . “to them God willed to make known what are the riches of the glory of this mystery

among the Gentiles (and ‘all the world’): which is Christ in you, the hope of glory.” (Colossians 1:27).

This is a pioneering effort in relationship with the traveling venues in the New York City area with the perspective that the discoveries made through this study might inform and encourage and begin similar efforts in other urban areas of the world. This thesis-project will seek to accomplish these aims:

1. To offer a portrayal and some perspectives regarding the immense and intense atmosphere of the traveling public. This comes with particular reference to information gained here in New York City where I’ve lived for the last three years to pioneer this ministry, which is a calling of God.
2. To illustrate both historic and contemporary strategic outreaches to the traveling public.
3. To develop a theological foundation for this mission and ministry which would be used to network, disciple and exhort new participants as well as provide discipling strategies for the evangelical efforts of the Body of Christ.
4. To begin to evaluate these efforts and develop further the mission and ministry of being “a ministry of the moment, moving with the mobile as we are ‘on the way’ to share ‘the Way’ in Christ as our Lord has commanded us to do . . . in all the world.

THE RESEARCH QUESTIONS

Primary Research Question:

How can a mission and ministry for travelers of a Chaplaincy in Transportation be pioneered and developed in an urban environment beginning in New York City with particular involvement in areas of public transportation such as planes, trains and buses?

Secondary Research Questions:

1. Settings and Challenges (Chapter One)

a. How has the Body of Christ reflected on the major work and world of transportation systems as a venue not only for prayer but also for presence and the proclamation of the Gospel? What are some facts regarding the history (“His Story”) with the trains and the contemporary usage of this major means of travel as well as the systems of the buses and planes which are key to people’s traveling and being involved in work, ministry and mission and leisure and life?

b. What are some examples of outreach to travelers – both historical and contemporary?

c. What are some of the various contemporary factors which make this ministry such an essential focus?

2. Literature Review (Chapter Two)

a. What current literature speaks to the issues regarding traveling people and the opportunities for ministry that exist?

b. What lack in literature precipitated this thesis-project?

3. Theology (Chapter Three)

a. What guiding theological principles can be developed from an exegetical study of the biblical text regarding mission and ministry with the traveling public?

b. What is unique about the urban setting? (See Appendix C on preparation of a Christian for a calling in an urban setting).

4. Project Design (Chapter Four)

a. What research instruments can be used to gain an understanding of perceived strengths and hindrances with what has begun to be offered in this Chaplaincy in Transportation here in New York City?

b. How effective are the initial response actions in response to the ministry offered?

c. How will this ministry deal with possible conflicts in approach?

5. Outcomes/Conclusions and Recommendations (Chapter Five) (See Appendix D – “The Whole City and Beyond”)

a. What are the implications of systemic understanding in deciding the next steps in developing the Chaplaincy in Transportation?

b. What further research, investigation, or pedagogy is needed to confront not only the issues of the great need for prayer, presence and the proclamation of the Gospel among travelers, but the essential issues of that perspective in preparation and principles that guide the way in which it is implemented?

THE METHODOLOGY

The overall framework of this thesis-project follows Eldin Villafañe's *Social Ethics Hermeneutic Circle Paradigm*.³ This consists of three steps that answer three basic questions from systemic point of view:

³ Eldin Villafañe, “The Hermeneutic Circle in Social Ethics: A Paradigm”. Lecture delivered to Doctor of Ministry Residency, June 2003, Gordon-Conwell Theological Seminary, Boston, MA.

1. Clarification:

- a. How do we, as the Body of Christ, understand the mission and ministry to which we are called by the Great Commandment and the Great Commission particularly for use with the traveling public?
- b. From a historical perspective, how have we responded to the challenges of ministering to the traveling public?

2. Conceptualization:

- a. What is the biblical and theological basis for the pioneering and developing a Chaplaincy in Transportation focusing primarily with the traveling public?

3. Confrontation:

- a. What are some of the ways that a variety of churches and ministries can partner together and cooperatively support and respond to those who are traveling?
- b. Various networking meetings with those ministries will be utilized to gain responses. Also, I have begun discipling a group of people committed to growing in the understanding and outreach of this ministry. Their ideas and responses in regard to the approaches and work of this ministry will be sought.

THE ASSUMPTIONS

1. It is assumed that the Bible is the inspired Word of God and that the principle therein forms the basis of our faith, as well as a guide of our faith, as well as a guide for setting priorities for personal lifestyle and corporate ministry.⁴
2. This mission and ministry is both founded upon and affirming biblical inerrancy.

⁴ Hoke, "Developing An Interracial Congregation from a Majority Anglo One", 5.

3. In that context, it is assumed that God's creativity and creation reveal the truth of systemic design. Jesus was a traveler. He walked most everywhere in numbers of parables and live encounters which reveal His strategic approach to being 'on the Way' while He shared "the Way" (Luke 24:13-35) because He is "the Way" (John 14:6).

4. It is assumed because of the ongoing revelation throughout the Scripture that it is God's desire and plan that the church, the Body of Christ, be an instrument of reconciliation in our relationship with Our Lord and with one another in particular through outreach evangelism to the world (2 Cor. 5:16-20).

PARAMETERS OF THE PROJECT

This new paradigm for mission and ministry is being pioneered around New York City. It has aspects that pertain to most urban areas but also it has unique features and history that belong to New York City alone. Our awesome God can and does delight in designing outreach evangelism to the people He has chosen who listen to His Voice and follow in His Way.

I will begin with a challenge to look at the transportation system in its historic and contemporary context as a venue. I will focus on the public systems of trains, planes and buses as being a "**new frontier**" for evangelism and outreach through the Body of Christ.

Because it seems there have been certain styles of evangelism though honestly, very few – this thesis-project offers a paradigm shift in a dynamic perspective regarding an area that seems the most untouched by the church – and it is before us, in our midst and **we ourselves are passing through!**

system! This too is a challenge to us 21st Century Christians that – as we “live and move and have our being” (Acts 17:24,25) in Jesus Christ that we share Him who is the Way, the Truth and the Life (John 14:6) on our Way . . and if we are called beyond being that witness into a ministry such as this, we will pray, prepare, encourage and proclaim as Our Lord opens the “double doors” (Isaiah 45:1) in the subways, trains, planes and buses. Proclamation may be as varied, unique and exciting as those who offer it . In fact, doing so will enrich the proclaimers...how can it be otherwise? The Spirit of God flows through us and we are forever changed and fulfilling the design and purpose of God in His further revelation. What a glorious partnership!

I will also briefly trace how this ministry began in New York City in order to reflect upon its growth, its challenges and the unique aspects of it, which include networking and referral not only to Christian churches and ministries, but, also to businesses and entrepreneurs. I will offer a partial proclamation by divine appointment as those in the marketplace travel and witness “on the Way”.

“On the Way Ministries” has become the God-given name of this outreach to travelers. Our mission statement is “on the way, share the Way in Christ” and our ministry statement is “a ministry of the moment, moving with the mobile.” The office of the Chaplaincy in Transportation is *one* of the ways this ministry expresses itself!

I began the Doctor of Ministry program at Gordon-Conwell Theological Seminary in June 2002. God has amazingly used the Doctor of Ministry program, all my professors, their colleagues and mine to totally, radically and awesomely change my life! It truly is the calling upon my life and it even incorporates, enhances, focuses and

becomes a means of discovering my own parameters with all who are in some way connected and part of this ministry and my life.

I will not do much in the way of making generalized principles concerning the viability of this ministry in other major urban areas. It is vital that I reveal and reflect on what Our Lord is doing here in New York City that will be shown in the various perspectives of this thesis.

Still . . . touch New York City . . . come to New York City . . . live in New York City . . . go to New York City . . . and you touch, come, live and go into all the world. Are we Christians ready to share the Gospel to the uttermost parts of the earth . . . here and there “on the Way” there?

DEFINITION OF TERMS

“Contextualization” – Scripture was written thousands of years ago, in cultures radically different from our contemporary one. However, there are consistent elements of culture that remain constant in all societies. Douglas Hall notes identifying these and applying scripture to them is a way of doing the Bible in our day.⁵ Thus, the biblical message needs to be understood in light of the world in which we live and the consistent elements of culture. Contextualization is the attempt by the church to do theology in a way appropriate and authentic to its situation⁶. The church must relate the Gospel directly to urgent issues of ministry and service in the world, and move out of its own milieu in its expression of the Gospel.

⁵ Quote from a letter from Douglas Hall to David G. Hoke.

⁶ Robert W. Pazmino, *Foundational Issues in Christian Education* (Grand Rapids: Baker, 1998), p. 158-159. Quoted in Villafañe’s *Seek the Peace of the City* (Grand Rapids: Eerdmans, 1995), 82.

“(The) City” – a densely populated geographic area. New York City consists of the five major boroughs plus understanding that enormity of people who live just beyond those boroughs and long-distance travelers who are in and out of “the City” every day. A ‘nation’ of travelers from “every tribe and tongue and nation.” (Rev. 7:9)

“Incarnational Approach” – “The Incarnation refers to the act of God entering into the created universe and realm of human affairs as the man Jesus of Nazareth. In relation to mission it means the followers of Jesus similarly embodying the culture and life of a host culture in order to reach that group of people with Jesus’ love. We also use a term to describe the missionary act of *going* to a target people group as opposed to merely making the invitation for unbelievers to come to our cultural group (the church) in order to hear the gospel. We see it as a term that describes a missional stance taken by the church. If the church is incarnational, its stance is always inclined to go forth and enter into the lives of a host community. In this sense incarnational is different from attractional or extractional” The previous statement is one of the excellent illustrations of the approach in evangelism offered in the book The Shaping of Things to Come by Michael Frost and Alan Hirsch which is one of the most powerful and empowering books I have read. Here are several ideas that illustrate why and which include examples of the Incarnational Approach.

“We hope to awaken the latent apostolic imagination at the heart of the biblical faith and **to exhort God’s people to courageous missional engagement for our time** –

living out the Gospel within its cultural context rather than perpetuating an institutional commitment apart from its cultural context.”⁷

On the other side of the planet, in the English town of Bradford, another pub has been transformed by Christians . . . ‘The Cock and Bottle’ represents a place of sanctuary and solace for (the genuinely missional leaders and manager of the pub). . . say “Jesus said go into all the world. And this includes pubs. He didn’t say sit in your church and wait for people to come to you.”⁸

Also from the perspective of members of the church – often “ . . . no thought is given to establish what **church members are already doing in their neighborhood and places of work.**”⁹ This would be a double-edged blessing . . . not only offering the Gospel in context. . but exhorting and possibly **anointing and appointing Christians for missions and ministry in a power-filled atmosphere full of possibilities for transformation through the work and ministry of the Holy Spirit.**

“Networking” – Robert Linthicum, urban ministry practitioner, defines networking as “ . . . the creation or maintenance of a ‘net’ of contacts through which one carries out an enterprise.”¹⁰ Linthicum goes on to suggest that the net can be a human net or an organizational net or even an electronic net. In fact, all of these various kinds of nets are used in international networking today.

⁷ Michael Frost and Alan Hirsch: *The Shaping of Things to Come: Innovation and Mission for the 21st Century Church* (Massachusetts: Hendrickson Publishers and New South Wales, Australia: Strand Publishing, 9.

⁸ Ibid., 10.

⁹ Ibid., 45.

¹⁰ Robert C. Linthicum, “Networking: Hope for the Church in the City,” *Urban Ministry* 4, (January 1987): 32.

“Systems Thinking” – Systems Thinking is a discipline which seeks to understand the interconnectedness of social reality and tends to focus on entities as a part of a larger system as opposed to isolated fragments of the whole. The classic work on systems thinking is Peter Senge’s The Fifth Discipline.¹¹

¹¹ Peter M. Senge, *The Fifth Discipline: The Art & Practice of The Learning Organization* (New York: Currency Publishers, 2006), 7.

PART I: CLARIFICATION

CHAPTER ONE

THE TRAVELING PUBLIC IS ONE OF THE GREAT AND MOST UNRECOGNIZED MISSION FIELDS OF THE 21ST CENTURY

A BRIEF DESCRIPTION OF THE TRANSPORTATION SYSTEM IN NEW YORK CITY

The transportation system of New York City is one of the most complex of any city in the United States. It is a system of superlatives, from the largest subway network in the world by track mileage to the longest suspension bridge in North America, from its iconic yellow cabs to 112,000 daily bicyclists, from the world's first mechanically ventilated vehicular tunnel to landmark train stations and new multibillion-dollar airport terminals. New York City has engineered transportation like no other city in the United States; it even has an aerial tramway used to whisk commuters from Roosevelt Island into Manhattan in less than five minutes. Along with its size and variety, the city's transport infrastructure is also beset with ongoing congestion, reliability, and funding challenges.

New York is distinguished from all other American cities by its use of public transportation. While nearly 90% of Americans drive to their jobs, public transit is the overwhelmingly dominant form of travel for New Yorkers.¹² According to the 2000 U.S. Census, New York City is the only locality in the United States where more than half of all households do not own a car (the figure is even higher in Manhattan, over 75%; nationally, the rate is 8%).¹³ About one in every three users of mass transit in the United States and two-thirds of the nation's rail riders live in New York and its suburbs.¹⁴

¹² Highlights of the 2001 National Household Travel Survey, Bureau of Transportation Statistics, U.S. Department of Transportation, accessed May 21, 2006. [online] available from <http://www.answers.com/topic/transportation-in-new-york-city/>.

¹³ Ibid.

¹⁴ The MTA Network, Metropolitan Transportation Authority, accessed May 17, 2006. [online] available from <http://www.answers.com/topic/transportation-in-new-york-city/>.

By far the most significant mode of transportation in New York is mass transit. Only 6% of shopping trips in Manhattan's Central Business District involve the use of a car.¹⁵ The city's public transportation network is the most extensive and among the oldest in North America. Responsibility for managing the various components of the system falls to several government agencies and private corporations. The largest and most important is the Metropolitan Transportation Authority (MTA), which runs all of New York City's subways and buses, and two of its three commuter rail networks. Ridership in the city increased 36% to 2.2 billion annual riders from 1995 to 2005, far outpacing population growth¹⁶. Average weekday subway ridership was 5.076 million in September 2006, while combined subway and bus ridership on an average weekday that month was 7.61 million.¹⁷

Subway

The New York City Subway is the largest subway system in the world when measured by track mileage (656 miles of mainline track), and the fourth-largest when measured by annual ridership (1.4 billion passenger trips in 2005).¹⁸ It is also the second-oldest subway in America (behind Boston). In 2002, an average 4.8 million passengers used the subways every weekday. During one day in September 2005, 7.5 million daily

¹⁵ "Necessity or Choice? Why People Drive in Manhattan." Transportation Alternatives Feb 2006. [online] available from <http://www.answers.com/topic/transportation-in-new-york-city/>.

¹⁶ "MTA Ridership Grows Faster Than Populations." 24 August 2006 The New York Times. See also "MTA Ridership takes Express with 31% Surge." 24 August 2006 The New York Post. [online] available from <http://www.answers.com/topic/transportation-in-new-york-city/>. <http://www.answers.com/topic/transportation-in-new-york-city wp-note-9#wp-note-9>

¹⁷ The New York Times. [online] available from <http://www.answers.com/topic/transportation-in-new-york-city/>.

¹⁸ The MTA Network: Public Transportation for the New York Region, Metropolitan Transportation Authority. [online] available from <http://www.answers.com/topic/transportation-in-new-york-city/>.

riders set a record for ridership. Life in New York City is so dependent on the subway that the city is home to two of only three 24-hour subway systems in the world.¹⁹ The subway system connects all boroughs except Staten Island, which is served by the Staten Island Railway. The New York City Subway is operated by the MTA. New York is also served by the PATH subway system, which connects the borough of Manhattan to New Jersey.

Subway riders pay with a Metrocard, which is also valid on buses, PATH trains and, starting in spring 2007, Bee Line buses to and from points in Westchester County. It is a thin, plastic card on which the customer electronically loads fares. In the future all New York-area transit systems will use a new, standardized "contactless" payment system that will use smart cards with computer chips that can be read by turnstiles without requiring passengers to swipe cards.

Bus

In addition to subways, city residents rely on roughly 300 bus routes (local and express) operated by the New York City Transit Authority and MTA Bus Company, both Metropolitan Transportation Authority subsidiaries that serve nearly all areas of the five boroughs with a combined fleet of approximately 5,800 buses. Because of the extensive mass transit system, many New Yorkers do not own a car or even have a driver's license.

The Port Authority Bus Terminal, near Times Square, is the busiest bus station in the United States and the main gateway for interstate buses into Manhattan. The terminal serves both commuter routes, mainly operated by New Jersey Transit, and national routes

¹⁹ The New York City Subway and the PATH both operate 24 hours a day.

operated by companies such as Greyhound and Peter Pan. 200,000 people on an average weekday use the terminal, with direct intermodal links to 12 subway lines. About 7,200 buses arrive and depart the terminal each day. Over 3 billion passengers have used the building since it opened in 1950.²⁰

Ferries

The busiest ferry in the United States is the Staten Island Ferry, which annually carries over 19 million passengers on a 5.2 mile (8.4 km) run that takes approximately 25 minutes each way. Service is provided 24 hours a day, 365 days a year. Each day approximately five boats transport almost 65,000 passengers during 104 boat trips.²¹ Over 33,000 trips are made annually. The fare was eliminated in 1997 and has remained free since then. The charge for vehicles is \$3, though vehicles have not been allowed on the Ferry since the September 11, 2001 terrorist attacks. Bicycles, however, are allowed on the lower level for free. The ferry ride is a favorite of tourists to New York as it provides excellent views of the Lower Manhattan skyline and the Statue of Liberty.

New York has several privately run ferry services. Among the major companies are NY Waterway, which provides several lines running from New Jersey across the Hudson River to Manhattan, and New York Water Taxi, which runs lines connecting Brooklyn, Manhattan, and The Bronx.

²⁰ Port Authority Bus Terminal.

²¹ "Facts About the Ferry", New York City Department of Transportation. [online] available from <http://www.answers.com/topic/transportation-in-new-york-city/>.

Commuter Rail

New York's commuter rail system is the USA's most extensive, with well over 250 stations and 20 rail lines serving more than 150 million commuters annually in the tri-state region²². Commuter rail service from the suburbs is operated by two agencies. The MTA operates the Long Island Rail Road on Long Island and the Metro-North Railroad in New York state and Connecticut. New Jersey Transit operates the rail network on the New Jersey side of the Hudson River. These rail systems converge at the two busiest rail stations in the United States, Penn Station and Grand Central Terminal, both in Manhattan. The Port Authority of New York and New Jersey operates a subway-like transit system called PATH (Port Authority Trans-Hudson) which connects urban areas in New Jersey to Manhattan across the Hudson River.

Inner City Rail

Amtrak provides long-distance passenger rail connections from New York's Penn Station to Boston, New Haven, Philadelphia, Baltimore and Washington, D.C.; Upstate New York, New England and Montreal, Canada; and destinations in the South and Midwest. For trips of less than 500 miles, Amtrak is often cheaper and easier than air travel, and sometimes faster if travel to and from the airport and security check-in times are included. Amtrak's high-speed Acela service from New York to Boston and Washington uses tilting technology and fast electric locomotives. This route, known as the Northeast Corridor, accounts for about half of Amtrak's total national ridership.

²² "About the MTA Long Island Railroad", Metropolitan Transportation Authority.

In 2004, Penn Station was the busiest Amtrak station in the United States by annual boardings with 4,367,553, more than double those of its nearest competitor, in Washington, D.C.²³

Airlines

JFK International Airport (“JFK”) is the largest entry point for international arrivals to the United States.

New York is served by three major airports, JFK, Newark Liberty International Airport (“Newark”) and La Guardia Airport (“LGA”). One hundred million travelers used New York's airports in 2005 as the city surpassed Chicago to become the busiest air gateway in the nation.²⁴ JFK and Newark's outbound international travel accounted for nearly a quarter of all U.S. travelers who went overseas in 2004.²⁵

With nearly 100 airlines operating regularly scheduled flights, JFK is the major entry point for international arrivals in the United States and is the largest international airfreight gateway in the nation by value of shipments.²⁶ It is located along Jamaica Bay near Howard Beach, Queens. La Guardia, also in Queens, handles domestic flights, while Newark, located in Newark, New Jersey, handles both international and domestic flights and rivals JFK in prominence. JFK and Newark both connect to regional rail services by

²³ TABLE 1-8, Top 50 Amtrak Stations by Number of Boardings: Fiscal Year 2004, Bureau of Transportation Statistics, accessed June 1, 2006. [online] available from <http://www.answers.com/topic/transportation-in-new-york-city/>.

²⁴ Bureau of Transportation Statistics, U.S. Department of Transportation. [online] available from <http://www.answers.com/topic/transportation-in-new-york-city/>.

²⁵ Ibid.

²⁶ Ibid.

a light rail service.²⁷. The three airports may not have enough capacity to meet future demand; in a March 2006 interview with *New York Magazine*, head of the Port Authority Anthony Coscia said the next project the Port Authority should work on is to consider a fourth major airport for the region.²⁸

Several smaller airports in its suburban areas also serve New York. Long Island MacArthur Airport is about forty-five minutes east of New York, and is the New York airport of choice for Southwest Airlines. New York travelers sometimes favor Westchester County Airport, located about thirty minutes north of New York in White Plains, because it is significantly smaller and thus less busy than the three major airports. It has recently become the airport of choice for AirTran Airways. Further to the north is Stewart International Airport.

Teterboro Airport, located in Bergen County, New Jersey, and Republic Airport, in East Farmingdale, New York, are New York City's primary general aviation airports. The first airport in the city was Floyd Bennett Field, now closed and part of the Gateway National Recreation Area.

Heliports and Seaplanes

Manhattan has three public heliports. The Downtown Manhattan Heliport, located at the eastern end of Wall Street on Pier 6, on the East River, was the first heliport in the United States to be certified for scheduled passenger helicopter service by the Federal Aviation Administration. The heliport is the normal landing spot for President George W. Bush on visits to New York. The soundproof terminal contains gift shops, administrative

²⁷ Answers.com, Wikipedia “AirTrain JFK” and “AirTrain Newark”. [online] available from <http://www.answers.com/topic/airtrain-jfk> and <http://www.answers.com/topic/airtrain-newark>.

offices, a VIP lounge and general passenger waiting area, as well as X-ray and bomb-detection machines at a security checkpoint. U.S. Helicopter operates regularly scheduled flights to JFK. The flights last less than 10 minutes and cost \$159 each way. Two other terminals are the East 34th Street Heliport, which consists of a terminal building and fuel filling station and averages 20,000 take-offs and landings each year, and the West 30th Street Heliport. Open 24 hours a day, seven days a week, the West 30th Street Heliport can see as much as three times the traffic of the Downtown Manhattan Heliport during peak travel periods. There is also sea plane service at the 23rd Street Skyport located on the East River.

EXAMPLES OF MISSIONAL OUTREACH THROUGH TRANSPORTATION

Railroad ‘Chapel Cars’

In the summer of 2005, I had the privilege of taking time with new friends for a much needed sabbatical in Wisconsin. Much to my surprise and delight, I discovered that “GRACE” the last of the historic American chapel cars – named after the verse from Ephesians 2:8 “For by grace are ye saved through faith; and that not of yourselves, it is the gift of God.” “Grace” was dedicated at the Los Angeles Convention in 1915 by the Baptists. “Two or three services were held in the car each day for en route passengers from Chicago on the Rock Island Railroad, to Los Angeles via the Denver and Rio Grande and Southern Pacific Lines”.

I had the unexpected pleasure of visiting Green Lake, Wisconsin and seeing the car and given the honor of a private tour on the chapel car “Grace”.

²⁸ “The Shining PATH.” *New York Magazine*, March 13, 2006. Quoted [online] available from <http://www.answers.com/topic/transportation-in-new-york-city/>.

This car was one of a number of churches on rails which carried men and women of God who were willing to suffer hardships to bring faith and stability to the multiplying rail towns where faith and civilized life struggled to survive.²⁹ (See Appendix E “On the Rails with the Gospel”).

The Orthodox who used them in Russia, Presbyterians in South Africa and missionaries in China also used these chapel cars.³⁰

Airport Chaplains-A Challenge to Faith and Service

By God’s gracious provision, I was invited to the September 2004 meeting of the International Association of Civil Aviation Chaplains in Seattle, Washington. This is an international group of chaplains who serve in various airports all over the world. There is an enormous challenge to be dealt with because it is an international group . . . from a variety of denominations, seeking to share common perspectives and concerns about ministering in a multi-cultural, international, variations of faith, religion and non-religious. As we together began to share and reflect upon the work and the challenges set before us, clearly there were vital issues regarding the Christian faith that were essential to address. The most and critical being a reflection of Our Lord Jesus Christ’s question, “But who do you say that I am?” (Matthew 16:15). All of us must answer this. Often, tragically, I’ve found that when pressured by their position in areas such as airports, train and bus stations where the whole world comes and goes even chaplains or ministries are under a bound agreement by their source of employment or intimidated by pressure from

²⁹ Wilma Rugh Taylor and Norman Thomas Taylor. *This Train is Bound for Glory: The Story of America’s Chapel Cars* (Valley Forge: Judson Press, 1999), 1.

³⁰ Ibid., 111.

those who pride themselves in being ‘politically correct’ so that they will not declare Jesus to be the Christ, the Son of the living God (Matt. 16:16).

In this thesis, I create a special challenge to us all as believers to stand for the Christian faith.

We must not compromise this precious faith delivered to the saints! The foundation of the faith is the belief in the doctrine of the Trinity and the inerrancy of Scripture. We must be free to offer the essence of the Gospel. Otherwise it is simply a religious spirit – **not the God and the Gospel which transforms lives!**

These chaplains also must acknowledge in most situations that they are one among a number of faiths and what is so difficult – they cannot (if they are employed by the airport) take the stance that Jesus Christ and the Christian faith is the only Way! How do they witness and live in that enormous dilemma? How do they deal with the fact that they are changing the truth of the Word of God? Each of them has a space and often a chapel in which they can hold services. Those chapels are often shared and redecorated with the symbols of other faiths at other times of the day.

Who is God or is He simply another “god” among many gods?

“ The Chaplaincy in Transportation is focused on being available to as many as possible and out in the midst and on the way with people as much as possible, offering the Gospel as we go. It is also the intent of this ministry to make available as much as possible the resources that are offered to the traveler from helping with directions to a destination, being able to share the ways and the salvation of Our Lord.

Trucker’s Chaplain

Another ministry that I personally have had the privilege of observing and learning from is that of a Chaplaincy for Truckers. I visited Stroudsburg, Pennsylvania

and my new friend the Chaplain, whose personal relationship with Jesus Christ shows in the darkness of that hugely isolative, lonely world of the generally long distance trucker. They would often drive, sleep, eat and then go beyond those ordinary things – still in the truck, to doing things which they might only agree to because there was no one out there to see or nothing there to counteract Satan's influence with Godly counsel and teaching. The Chaplain is certainly a bold and powerful light in that world. Again, this ministry has gone into the world of truckers!

PART OF THE TESTIMONY OF GOD'S INITIATIVE IN CREATING "ON THE WAY MINISTRIES"

The Decision Magazine Article-November 2004

Our Lord honored and encouraged me by having the story of this new ministry "on the Way Ministries" to be featured in Decision magazine (November 2004) (See Appendix F) which is the fine magazine of the Billy Graham Association.³¹ What a joy it was to travel in the subway cars with them – the editor and writer and my new friend Amanda Knoke and the camera man, Greg Schneider. God set up such an awesome encounter on the train with some Korean young men and I sang to them "God is so good" in Korean which I had learned almost twenty years ago! Then we sang it together to the delight of each of us, the whole car and I'm sure "Our Lord"!

He has said "**Go into all the world . . . and we can do so by getting on one car in the subway – "All the world" is there! God sets the appointments . . . God knows the plans, the purpose, the vision, the mission, the ministry if we will trust Him to make**

³¹ Amanda Knoke, "Into the Heart of New York City", *Decision*, (November 2004): 34. Also online at http://www.billygraham.org/DMag_article.asp?ArticleID=490.

us His messengers . . . He is present with us . . . yes, my heart burns as I walk with Him along the road . . . does yours? (in reference to Luke 24: 13-35 – the Road to Emmaus).

Personal Witness

To record some of the history of my coming to new York a few days before I left Maine at a celebration for the beginning of this ministry – I was given this hymn, a beautiful stole from a sister minister in Christ Jesus, blessings, prayers and encouragement to go forth!

I, the Lord of sea and sky, I have heard my people cry.
All who dwell in dark and sin my hand will save.
I who made the stars of night, I will make their darkness bright.
Who will bear my light to them? Whom shall I send?

REFRAIN

“Here I am, Lord.
It is I, Lord.
I have heard you calling in the night.
I will go, Lord, if you lead me.
I will hold Your people in my heart.”

I, the Lord of snow and rain, I have borne my people’s pain.
I have wept for love of them. They turn away.
I will break their hearts of stone, give them hearts for love alone.
I will speak my word to them. Whom shall I send?
(Repeat Refrain)

I, the Lord of wind and flame, I will tend the poor and lame,
I will set a feast for them. My hand will save.
Finest bread I will provide till their hearts be satisfied.
I will give my life to them. Whom shall I send?
(Repeat Refrain)³²

³² Dan Schutte. Music and lyrics by Dan Schutte. *Hymnal – A Worship Book prepared by the Churches in the Believers’ Tradition* (Elgin: Brethren Press, 1992), 395. (See Appendix G)

Singing that praise and dedication song with a tremulous voice, I walked out of a door in suburban Maine – into a U-Haul which I was driving myself at age 63! After a brief stop at a friend’s home in Connecticut, God brought me into His beloved New York City to birth, in fresh dimensions, an urban mission and ministry of a Chaplaincy in Transportation beginning the day before Thanksgiving 2003.

There is “a mission field on the move” – a world-wide “nation” called “travelers” and “people on the way”. At any moment, someone is going some place, someone is returning, someone is leaving a place, someone is doing business from coast to coast or around the world. Where is their office? It depends upon the day! New York, Los Angeles, Tokyo, Hong Kong, London, Paris, Rome, Cairo, Jerusalem, Rio de Janeiro “ . . . on the way . . . ”

From Charles Kelly, the Commissioner General of the World Urban Forum, which was established by the United Nations, to examine one of the most pressing issues facing the world today comes this glaring realization in an article called “Our Future: Sustainable Cities – Turning Ideas into Action”. **That concern is “rapid urbanization” . . . “where half of humanity lives in cities and where in the next fifty years that proportion is expected to reach two-thirds of the global population”.**

It has been little more than one hundred years since the invention of the airplane . . . the Wright Brothers at Kitty Hawk, North Carolina got a literal “contraption up in the air and flying a very few feet”. Now we think little or nothing about going around the world – and beginning to form communities and scientific outposts in space!

New York City’s subway opened on October 27, 1904 and was 91 miles long from City Hall to 14th Street. Now there are 468 active stations in the MTA New York

City Transit subway system, nearly as many as all other American subway systems combined.

The “spine” and the “heart” of the transportation systems in New York City are the trains. They move people short distances to travel long distances. They move for the most part 24/7. It is estimated that 55% of the people in New York City go to work on some form of public transportation. The airports serve a quarter of a million customers daily which statistic does not include those who serve in that system.

There are “**countries**” on the move all over the earth as they continually gather in airports, train stations and bus terminals all over the world and “**virtual cities**” that fluctuate by the moment in the public transportation systems of the major cities in which they operate. The numbers are almost incalculable . . . and these are precious people . . . each and all . . . ones for whom Our Lord gave His life . . . that we might all have life – and that more abundantly.

People are living their lives as they . . . yes as we, the Body of Christ, move as we and they travel together!

The Poem- “The Cry of the City”

“ It is into these mobile “countries”, “cities” that we as the Body of Christ want to begin to understand, hear and respond to the “Cry of the City.”

Blessed be the Lord for He has shown me His marvelous kindness in a strong city. (Psalm 31:21)

Here
In the midst of metal and glass
Where the roads from the world
Steer in the midst of the mass

Of people whose lives converge
In the cars

Of the trains and the busses
And the flights through the stars.

How
Can I live in the midst of
The clutter
Of voices and visions . . . those who
Will mutter
"Give me bread, man
I'm dying
Are you for real
Are you lying?"

Where
Does one find the truth
In all this?
Where does one know
What is life, what is bliss?

Does one simply go to work and go home
Or out on the highways and byways
To roam?

Seldom to hear
An encouraging word
To shed a tear
Or just to be heard?

To know that
There is a purpose and a plan
That there's reason
For one's birth and to say I can . . .

Make
A difference in the world
I'm given
God created me
In the fire
From heaven.

For
An eternal reason that makes our lives gifts from above
He has called us and planned us to be
Manifestations of His love.

Oh God, who drew from chaos
Order
Who commanded the seas, made pathways for water

Who fashioned us all in the hollow of His hand
Who created the sun and the moon and the land
Turn to Him who has made you and blessed you to be
For He has with all His love turned Himself
To thee!³³

A Challenge to some of the Perspectives and Understanding of Evangelism

Choosing to focus in one city – New York City – a city of the nations of the world, this thesis will be a part of the response for “advancing the Gospel into the 21st century.” It is to have particular interest in naming and reflecting upon the importance of not only bringing the Gospel into these venues of transportation – namely the areas of planes, trains and buses – but to recognize that this is A MISSION FIELD!

There is a real call in this study to examine and make a paradigm shift in how and in what way we think of evangelism.

How is the Gospel advanced in the 21st century? How does evangelism take place among some of the travelers of this world? What are some of the historical efforts in several of these venues? How does this Chaplaincy in Transportation offer a unique and greatly needed and appreciated call to share beginning in this city of New York and then extending, as Our Lord leads, to many of the major cities on earth and yes even out in space should our Lord tarry in His return?

Even in our Lord Jesus’ Great Commission – the emphasis is “GO . . .”. Much of the church has been in a building in a place and has invited the world to “come”, but Jesus said “GO.”

³³ “The Cry of the City,” by this author, 2004.

A Study of Acts and the Contemporary Urban Situation – Dr. Tim Keller

Dr. Tim Keller, visionary and pastor of Redeemer Presbyterian Church in New York City has done a study of the book of the Acts of the Apostles: 13-19 regarding the advancing of the Gospel into the 21st century. He equips us with the perspectives regarding what is happening in the world.

“Evangelism”

As missionaries, we need to ask, “What is good news to these people (What are the existential issues these people are grappling with before God?)” and “What would the church look like for these people? The answers will give us clues as to what elements of the Gospel we need to communicate first.” The inventor of the stethoscope was noted as having said “Listen to your patients. They’ll tell you how to heal them.”

Instead of developing the rich myriad of intersecting friendships . . . the Christendom-mode church is so infected by the spirit of “success that the real connection between people in church is usually quite rare. It then follows that the capacity for such connection with God is diminished.

As the poet Lao Tsu says,

Go to the people.
Live with them.
Learn from them.
Love them.
Start with what they know.
Build with what they have.
But with the best leaders,
when the work is done,
the task is accomplished.
The people will say,
We have done it ourselves.³⁴

³⁴ Ashley Barker, *Collective Witness* (Melbourne: Urban Neighbors of Hope, 2000), 52. (emphasis mine)

He has done several studies in October 2003 and 2005 and I participated in the Pastors Conference at Gordon-Conwell Theological Seminary where he taught us on the critical importance of offering the Gospel in the “globalized urbanized post-secular world.”

Some salient facts from Keller’s study:

1. First, it is a globalized world again. The triumph of Rome’s power created the Pax Romana and an unprecedented mobility of people, capital and ideas. Cities became multi-ethnic and international in unprecedented ways. So today cities link as much, if not more, to the rest of the world than they do to their own geographically connected countries³⁵. Saskia Sassen in *The Global City : New York, London, Tokyo* makes the case that increasingly the residents of these cities are more like one another than they are like other residents in their own country.³⁶

2. Second, it is therefore, an urbanized world again. In the Greco-Roman world, during the height of the Roman Empire, individual nation-states were weak and large cities (Rome, Corinth, Ephesus) operated virtually as independent city-states. Cities, not national governments, ruled the world. Today, technology and mobility are again weakening the control nation states have on their own territory. It is becoming impossible to control the flow of information or capital in and out of countries. Multi-national corporations operate out of major cities but do not submit to or serve the interests of any country. Corporate and creative elites who Pico Izer calls “nowhereians”

³⁵ Tim Keller, Notes from a lecture at Gordon-Conwell Theological Seminary, “Ministry in the Global City: Advancing the Gospel in the 21st Century: Acts 13-19, Part 1”, October 2003, 1.

³⁶ Saskia Sassen. *The Global City: New York, London, Tokyo*, (Princeton: Princeton University Press, 2001), quoted in lecture notes by Tim Keller “Ministry in the Global City: Advancing the Gospel into the 21st Century: Acts 13-19: Part 3/City Focus”.

live in several cities at once rather than in any particular country. Everywhere we see the growth both in power and size of major cities.³⁷

3. Third, it is a fragmented, pluralistic world again. For centuries, cultures and nations had much more consensus about basic questions of truth, morality and the nature of God and ultimately reality. Now, as in the Roman world, there will again be traditional, secular and pagan world views living side by side. Why? (a) Globalization – the mobility mentioned above (b) Disillusionment with the Enlightenment in the West. For nearly 100 years, the elites of Europe and North American were fairly uniformly “secular” – skeptical about any religion or spirituality at all. But the old idea that unaided human reason and science would solve the world’s ills and answer the heart’s big questions finally is seen as dead end. We are entering a truly post-secular, pagan, pluralistic era, much more like Rome.³⁸ Most interesting is the fact that the number of orthodox Christians in philosophy departments in this country has gone from 0% to nearly 25% in just 30 years. This means that, for the first time in 80 years, there is “intellectual space” for Christians to do scholarship, art and other cultural production. This is big news for center cities like New York City and Los Angeles.”³⁹

Amazingly, the gift we have in the Word of God – in the book of Acts – continues now 2,000 years old to be by the grace of God our guidance for the principles and preparation for the offering of the Gospel in the 21st century. Clearly, to know the Gospel of Christianity – the essence of what we believe and why we believe it and to be there

³⁷ Keller, “Advancing the Gospel in the 21st Century,” 1.

³⁸ “God De-centralized,” *New York Times Magazine*, 7 December 1997. Cited in Keller “Advancing the Gospel in the 21st Century,” 2.

³⁹ Keller, “Advancing the Gospel in the 21st Century”, 1-2.

where people are to share it – is critical to this time. The Gospel is distinct from “religion”. Religion , as Keller says, “. . . just drains the spiritual life out of a church” – and as well you can miss the Gospel that not only through legalism but relativism when God is whatever you want to make him

The Gospel produces a unique blend of humility and boldness – joy in the convert. If you preach just a demanding God, the listener will have low self-esteem; if you preach just an all-loving God, the listener will have higher self-esteem, but the Gospel produces a something beyond both of these. The Gospel says: I am so lost, Jesus had to die to save me. But I am so loved that Jesus was glad to die to save me. That changes the very basis of my identity. It transforms me from the root.⁴⁰

Christianity must be known soundly with an excellent foundation for living out the faith. Keller speaks of the striking difference between Christianity and ALL other religions.⁴¹

It is into this amazing and exceedingly challenging scenario that God is birthing this chaplaincy here in New York City for “such a time as this.” This ministry has an incarnational approach whereby we come into the world with particular emphasis in the areas of transportation which are the planes, the trains and the buses. We strike both the humble and the bold position of being as many places as possible to “on the way, share the Way in Christ”, the mission statement of “on the Way Ministries” which is how this Chaplaincy in Transportation functions and is funded.

Further in this chapter I will trace two historical perspectives regarding this mission and ministry:

⁴⁰ Ibid., 7.

⁴¹ Keller, “Advancing the Gospel in the 21st Century, 6.

My Personal Pioneering Vision

Long a traveler, and since September 11, 2001 and becoming a graduate student at Gordon-Conwell, there was stirring a new approach and vision for an outreach ministry. All my life I have known I had a calling, but I never fit into the “boxes” or the “shapes” of the boxes outreaches offered. What was I to do to follow this “Voice” in my spirit . . . that began to say with increasing strength “This is the way . . . walk in it.”?

Almost forty years ago, I lived and worked in New York City. I dreamed of working for the airlines and traveling all over – and my dream came true! Oh what fun I had! And I fell in love with this city! Little did I know that God was planting the seeds for a ministry that would only begin to bloom – and I along with it – in my more mature years!

No one was speaking about the love of God into my life the way God has begun to design my speaking into young lives – and lives of all ages, states, situations, cultures, nations and tribes! I have become for some dear Indian (from India) friends “Nanny”. For other friends “Mama Sylvia”, from places like South Africa, Korea, Harlem and even now and then with my own sons – one in Brooklyn, the other from Kansas City and their precious friends. God has immeasurably, tenderly, exquisitely expanded my family in ways I could not even imagine or dream! And it’s only just begun!

Then too, our Lord so beautifully showed me some of the patterns that He used to reach out to those He so loves. In particular with the extraordinarily beautiful insights of Henry Nouwen, I will look at the Resurrection story of the Road to Emmaus. Here, let me just briefly underline some of the ways the ministry of the Chaplaincy in Transportation in relationship with this story:

¹³Two of them were traveling ¹⁴They talked together of all these things which had happened ¹⁵While they conversed and reasoned Jesus Himself drew near and went with them ¹⁶... they did not know Him (it was about His crucifixion and death we find out that these two were talking) ¹⁷And He said to them, “What kind of conversation is this that you have with one another as you walk and are sad.

(Jesus noted their state and concerns and hopes and wonderings (see vv. 18-24)

²⁵Jesus admonishes them and then teaches them There are numbers of situations where people are actually requesting to be exhorted and taught because they either have little or no faith or because they have not been instructed in the faith!

²⁷Jesus explained about Himself. ²⁸Jesus would have gone farther ²⁹But they constrained Him to stay. He went in to stay with them ³⁰He set the table with them. He took bread, blessed broke and gave it to them. ³¹Then their eyes were opened and they knew Him. ³²And they said to one another “Did not our hearts burn within us while He talked with us on the road and while He opened the Scriptures to us?” ³³They returned to the community in Jerusalem. ³⁵They told about the things that had happened on the road and how He was known to them in the breaking of the bread. ³⁶Now as they said these things, Jesus Himself stood in the midst of them and said to them, “Peace be with you.” (Luke 24:13-36)

At almost any point in the story there is a moment of ministry – and it might have been that they had left Him and gone on – or He might have taught them and gone on . . . He broke bread and communed with them and deeply touched them truly in each portion of the story. There are many aspects to this story which have beautifully guided the development of this ministry and I will write more about that from the theological perspective.

There are such tender and powerful aspects to the relationship which grows before our eyes and touches our hearts. It is with that tender love and power from our Lord and Savior that this ministry operates.

I put on my clerical collar as an invitation from Our Lord through me. God has designed and put together so beautifully His ‘wonder woman’ (from Ps. 71: 7,8 – “I have become as a wonder to many. But You are my strong refuge. ⁸Let my mouth be filled with Your praise and with Your Glory all the day”) who is calling others into their calling and purpose whether it be this or another work for the kingdom.

Please see Transit Timeline for an extended picture of events regarding transportation here in New York City.

At the beginning of the 20th century, Manhattan had a large elevated system dating from 1870 run by the Manhattan Elevated RR Co.

- 1863 World's first subway opens in London.
- 1910 Penn Station opens for business.
- 1957 Last streetcars in Manhattan.
- 1968 On March 1, the New York State Legislature creates the Metropolitan Transportation Authority which becomes New York City Transit's parent organization.
- 1992 First Automated Fare Collection (AFC) turnstiles.
- 1996 On January 7, the largest blizzard in almost 50 years dumps 20 inches of snow on New York City. Underground sections of subway routes continue service System begins accepting the electronic Metrocard.
- 1997 NYCT orders 1,080 new subway cars, the largest single purchase in its history: 680 R142's from Bombardier and 400 from Kawasaki.
- 1997 On May 14, the entire New York City Transit bus and subway system accepts Metrocard as the last AFC turnstiles go on-line.
- 1997 One July 4, MetroCard Gold debuts, allowing customers to transfer free bus to subway, subway to bus and bus to bus.
- 1998 On January 1, a new MetroCard offer lets customers get 11 rides for the price of 10.
- 1998 One July 4, first sales day for the Unlimited-Ride 7-day and 30-day MetroCards, which let customers take as many trips as they want for a fixed price.
- 1999 On January 1, Fun Pass introduced. This unlimited-use, One-Day MetroCard is priced at \$4.
- 2000 NYCT celebrates the Centennial of the original groundbreaking ceremony for the city's subway system held March 24, 1900.
- 2001 The World Trade Center collapses due to a terrorist attack on September 11. There was a partial collapse of the Cortlandt Street Station underneath the complex. IRT Broadway 1/9 service is shut down between Chambers Street and South Ferry.
- 2002 Service on the 1/9 Broadway Line was restored in September 2002. Cortlandt Street station remained closed until plans are finalized and major construction of Ground Zero is underway.
- 2003 It is the death of an icon as New York City's subways and buses stop accepting tokens, as the MTA hikes fares by 33% from \$1.50 to \$2.00. It is the largest increase in city history.
- 2003 State and city agencies began planning a new transportation hub at the World Trade Center site.
- 2004 The New York City Subway celebrates its centennial with many events and nostalgic train rides. MTA pushes ahead with a \$16 Billion Second Avenue Plan, slated for 2011 completion.

Figure 1. New York Transit Timeline

PART II: CONCEPTUALIZATION

CHAPTER TWO FOUNDATIONAL LITERATURE AND A COMMENTARY ON WHAT IS LACKING

CITY OF GOD, CITY OF SATAN, A BIBLICAL THEOLOGY OF THE URBAN CHURCH BY ROBERT LINTHICUM

Robert C. Linthicum's book *City of God, City of Satan* powerfully grounds the urban church in biblical theology. We, as the Body of Christ, need to know that the city and the calling to a city are God's design in the midst of the cities in crisis, growth, evil, death, the rich, the poor. The world is coming to the city – and we can be there to greet it in Christ's name.

"The most insightful of the church's prophetic thinking recognize the potential of the open door that no one can shut" (Rev. 3:8). The church is rediscovering the city – in both the developed and the developing worlds.

Emerging from that discovery is a profoundly new methodology for doing urban ministry – a collective wisdom evolving from theologians and urban ministry practitioners alike. New words are entering the ministry vocabulary – words like networking, urban exegesis, community organization – all symbolic of the changing style of ministry adapting to an urban world.⁴²

Linthicum puts the challenge to the church of urban ministry right up front and personal. "While we are rediscovering the city's mission field and introducing an urban methodology, our biblical and theological reflection is limited. We enter the city equipped with an urban sociology and urban tools for ministry, but we carry with us the baggage of a theology designed in rural Europe. Even the very way we formulate

⁴² Robert C. Linthicum, *City of God, City of Satan, A Biblical Theology of the Urban Church* (Grand Rapids: Zondervan Publishing House 1991), 19-20. (emphasis mine)

theological questions and the frameworks we use to construct our theological thought have been forged from our rural past. What we are in need of is a theology as urban as our sociology and missiology – a theology as Ray Bakke puts it, “as big as the city itself.”⁴³

Ironically, as Linthicum later chronicles, he began urban ministry in 1955 working with Afro-American youth in a Chicago slum. Only four years later in 1959, I began to minister in an Indianapolis, Indiana slum and only a few years later ministered in a church in a Chicago slum as well. I lived in Grosse Pointe, Michigan, just down the street and around the corner from where Linthicum ministered in Grosse Pointe Woods Presbyterian Church – both beautiful suburbs of Detroit, Michigan.

In none of those cities in my work or life – whether short term or long term did I hear of “urban ministry” except within the context of my denomination and the things they were doing in the city (or even not doing).

There has been, in so many ways, a disconnect – biblically, theologically, evangelically and in every way including in the seminary of preparation! For example, with the exception of our seminary here in New York City, most if not all of our denominational seminaries are located just outside the “Big City”. Then, in checking out the titles for the preparation of these ministers – where is there a track for preparation for urban ministry?

Many of the seminarians and many of the churches are not hearing the cries of the world from the cities that are growing radically, exponentially – in days and months rather than years.

⁴³ Ibid.

How I enjoy Linthicum's point regarding the Bible being an "urban Book".⁴⁴ He writes, "The world in which the Bible was written was dominated by its cities. Abraham's city of Ur numbered 250,000. Ancient Nineveh was so large that it took three days to cross it on foot (Jonah 3:3 NRSV) . . . Ephesus had street lighting along its famous Arcadius Street . . . the brilliancy of the lamps at night often equaled the light of day. Antioch had sixteen miles of colonnaded streets. And Rome? Well, there was no city equal to Rome which in the apostle Paul's day numbered more than one million people – the first city in human history to exceed that number . . . the first high-rise apartment buildings were built . . . in ancient Rome nearly 2,000 years ago."⁴⁵

"The biblical people of God were themselves urban people."⁴⁶ Linthicum goes on to imaginatively yet literally describe such figures as Daniel, Nehemiah, Paul (and his letter to the city churches!). Linthicum exclaims ". . . theology is a verb, not a noun!"⁴⁷

This critical development of urban theology will be more thoroughly developed in the chapter on theology particularly in regard to the development and practice of this ministry in transportation.

A THEOLOGY AS BIG AS THE CITY BY RAY BAKKE

Introducing this next book, Ray Bakke's *A Theology As Big As The City*,⁴⁸ one may ask "Another theology book?" Yes! Because as has been previously mentioned, this is a burgeoning ministry – even now – and this book was written way before

⁴⁴ Ibid., 21.

⁴⁵ Ibid.

⁴⁶ Ibid., 23.

⁴⁷ Ibid.

⁴⁸ Ray Bakke, *A Theology as Big as the City*, (Downers Grove: Intervarsity Press 1997).

September 11, 2001 – a pondering question is “What would it have been like if there were more focused, equipped outreaches and ministries in the major cities of the globe before September 11 happened?”

Our theology as Christians must steep us and anchor us in God, Father, Son and Holy Spirit. It is His Commission to “Go into all the world” sharing the Gospel. The author of the Word of God guides us with the Word and the Son of God our Lord Jesus Christ, the One who is the Son of the Father who created all things. “In Him”, the poem in Acts sings “we live and move and have our being” (Acts 17:28).

Bakke says it “. . . the primary challenge is theological. Most Christians still read the Bible through rural lenses.” Again, Bakke himself . . . began in 1966 to read the Bible with urban eyes.”⁴⁹ And he taught church history at McCormick Seminary from 1969 to 1977 and pastored an inner city church. I graduated from Seabury-Western Theological Seminary in 1964 – a seminary in Evanston, Illinois, a suburb of Chicago – on the edge of the city and never had one course offered in urban theology and ministry though there was a course for ministry in the rural setting and we did do internships in the city. At that time, the Body of Christ was stirring with the understanding that all of us – men and women all over the world – are called! By God’s grace, I’m one of the pioneers of that movement! I was the third woman ever to graduate from Seabury-Western in its 100 year history. It still is a great matter to understand the Biblical mandate for the calling for ALL of us and more are understanding that each person has a call from God” (Romans 11:29; Ephesians 4; I Peter 2:9); each one chosen . . . as they chose to follow Him (Luke 5:1-11).

⁴⁹ Bakke, *A Theology as Big as the City*, 14.

Bakke has in the chapter called “Reflections” an illustration called “My Theological Map”⁵⁰

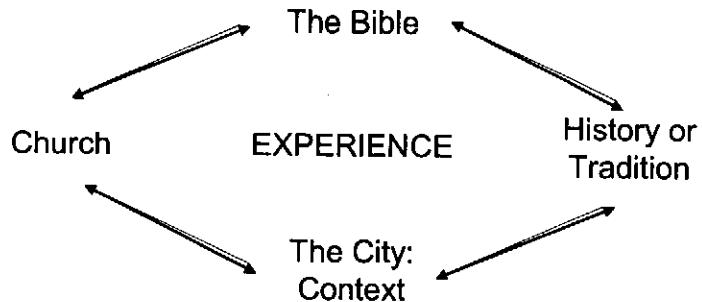


Figure 2. My Theological Map

And he acknowledges both his personal relationship with Jesus Christ and that Scripture (is) the “final test, the Supreme Court review on my values and lifestyle.”⁵¹

And then proceeds to offer tensions coming out of Scripture which end up being a marvelous “mini-paradigm”⁵² – a systemic approach for those who have been chosen and have chosen to live in the city as an urban Christian. It will be part of the framework I use to offer an outline that will help equip and prepare urban Christians who receive that call on their lives (See Appendix C)

**THE SHAPING OF THINGS TO COME: INNOVATION AND MISSION FOR
THE 21ST CENTURY CHURCH
BY MICHAEL FROST AND MICHAEL HIRSCH**

Upon opening the pages of the book by two Australians called The Shaping of Things to Come, Innovation and Mission for the 21st Century Church⁵³ it seemed a herald

⁵⁰ Ibid., 203.

⁵¹ Bakke, *A Theology as Big as the City*, 203.

⁵² Ibid., 203-206.

⁵³ Michael Frost and Alan Hirsch: *The Shaping of Things to Come: Innovation and Mission for the 21st Century Church*. (Massachusetts: Hendrickson Publishers and New South Wales, Australia: Strand Publishing) 2003.

and a prophetic voice coming from another side of the world exhorting the church to be incarnational, bold, innovative – “in and out of the box” marketplace approaches to missions and ministry.

I literally had to stop myself from underlining almost all of what is on the pages. This book was written **after September 11, 2001** – the day that changed the 21st century and the world forever until our Lord Jesus Christ returns. Essential for the inspiration, creation and continuation of this ministry is that hallmark of our resemblance with our Creator – the Holy Spirit and His creative power and imagination and artistry in us – His creation! Hallelujah! Energized by the amazing Biblically-based ideas and stories – these authors and Our Lord has further emboldened and inspired the work and way and life of this ministry.

**THE ART & PRACTICE OF THE LEARNING ORGANIZATION
BY PETER M. SENGE**

&

**THE FIFTH DISCIPLINE FIELDBOOK STRATEGIES AND TOOLS FOR
BUILDING A LEARNING ORGANIZATION
BY SENGE, PETER M., ART KLEINER, CHARLOTTE ROBERTS,
RICHARD B. ROSS, BYRON J. SMITH**

~ *The Fifth Discipline: The Art and Practice of the Learning Organization*⁵⁴ and its companion, *The Fifth Discipline Fieldbook: Strategies and Tools for Building a Learning Organization*⁵⁵ will be reflected upon in another chapter in the thoughtful,

⁵⁴ Peter M. Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (New York: Doubleday, a division of Bantam Doubleday Dell Publishing Group, Inc. 1990)

⁵⁵ Peter M. Senge, Art Kleiner, Charlotte Roberts, Richard B. Ross, Byron J. Smith, *The Fifth Discipline Fieldbook Strategies and Tools for Building a Learning Organization* (New York: Doubleday, A Currency Book, a division of Bantam Doubleday Dell Publishing Group, Inc. 1994).

resourceful birthing of this mission and ministry inspired by the Holy Spirit who laid the ground work for its being in more than fifty years of such a varied way of preparation.

Senge looks at and beneficially uses tools to reveal the excellent level of learning that is possible through the art and practice of collective learning. How amazing – that God uses a ‘secular book and study book to illustrate what we theologically, practically, emotionally, intellectually, spiritually – in all aspects know is true – because our Lord showed it to us from the very beginning – the power of the Community – the power of the Body of Christ! And we have even the greatest advantage of all that Jesus Christ is the Head (Ephesians 1:22, 23) of the Body . . . and He directs our steps and Ephesians describes us as “. . . the fullness of Him who fills all in all” (Ephesians 1:23).

In this groundbreaking work, Senge uses the extraordinarily deep understanding in the Word “metanoia”⁵⁶ and the description and integration of the five disciplines that undergird and join together both the theology and the practice of systems thinking. A whole chapter will be devoted to the revelatory movement which gives examples in the book and the workbook regarding how human beings function together systematically. Senge uses the analogy of a rainstorm to illustrate the interconnectedness of the events and as a visionary himself along with his colleagues prophetically as God can use all things and all people for His glory and His kingdom’s purposes cautions and mentors us about systemic functioning saying “You can only understand the system of a rainstorm by contemplating the whole not any individual part of the pattern.”⁵⁷

⁵⁶ The Greek term for a shift of mind which is also at the foundation of God’s transformation of each of us as we are moved toward new life in Christ Jesus through the power of the Holy Spirit.

⁵⁷ Peter M. Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization*, 7.

Senge refers to systems thinking as “the Fifth Discipline”. Thus it is one of the five disciplines and also the overall integration of all of the disciplines.

This and the developed understanding and edification for the power and development of personal vision is a profound contribution to the Body of Christ and its work on earth inspired by God’s vision given to us. God even commands us “. . . Write the vision and make it plain on tablets, that he may run who reads it.” (Habakkuk 2:4) and Habakkuk tells us how that will happen (Habakkuk 2:1) “I will stand my watch and set myself on the rampart. And watch to see what He will say to me. And what I will answer when I am corrected.”

So our Lord Himself works systemically with us to incorporate and extend His kingdom!

THE WOUNDED HEALER BY HENRI J. M. NOUWEN

Finally, two books by one author which have deeply touched and transformed my own life and many others. Henri J. M. Nouwen is author of both. *The Wounded Healer* is one of the most profound apologetics for the incarnational approach to evangelism. In effect, Nouwen is used by God to be an instrument through which God can administer humility in effect saying “Let this mind be in you which was also in Christ Jesus . . .” (Philippians 2:5a). It is that our approach in ministry be as Christ’s – so Nouwen profoundly exhorts us.” For the minister is called to recognize the sufferings of his time in his own heart and make that recognition the starting point of his service . . . his service will not be perceived as authentic unless it comes from a heart wounded by the suffering

about which he speaks . . .”⁵⁸ and then the ironic yet also biblical twist which comes not only through us in ministry but through Our Lord Himself. Nouwen says “Thus nothing can be written about ministry without a deeper understanding of the ways in which the minister can make his own wounds available as a source of healing.”⁵⁹ It has always been for me a great source of wonder, awe and reverence that Our Lord Jesus Christ has kept His wounds. He used them to promote faith and healing and it is one of the ways we shall, surely know Him in heaven. (Ps. 22:16b and John 24:39,40)

WITH BURNING HEARTS: A MEDITATION ON THE EUCHARISTIC LIFE **BY HENRI J. M. NOUWEN**

Nouwen, and the artists used in this book offer, through amazing artistry and revelatory and progressively deepening steps, into a life of thanksgiving. He develops those steps by following the celebration of the sacrament of the Eucharist for he says “It summarizes the life we are called to live in the name of God.”⁶⁰

Nouwen’s biblical story of the Emmaus Road encounter (Luke 24: 13-35) is central to his writing about the themes of loss, presence, invitation, communion and mission that embraces not only his writing about these central themes in all of our lives – but in fact, they are representative of a number of the ways in which this ministry of “on the Way Ministries” operates.

We observe the way in which Our Lord came to be with and minister to the two disciples on the road to Emmaus. We learn to follow Him in our journeys through our

⁵⁸ Henry J. M. Nouwen, *The Wounded Healer* (New York: An Image Book edition, special arrangements with Doubleday and Company, Inc.) 1972 (special edition 1979), xvi.

⁵⁹ Ibid.

⁶⁰ Henri J. M. Nouwen, *With Burning Hearts: A Meditation on the Eucharistic Life* (Mary Knoll: Orbis Books 1994), 12.

lives as believers and in whatever vocation to which Our Lord calls us. May we live thank-filled lives and exclaim “. . . Did not our hearts burn within us while He talked with us on the road and while He opened the Scriptures to us?” (Luke 24:32). And what was those two disciples invitation to Jesus (whom they did not know it was He at that time)? “Abide with us . . .” (Luke 24:29).

So as we as Christians go about our lives in the world, is it not our hearts’ desire that as we are present with those with whom God appoints us to be – that theirs and our hearts would burn within us and that our lives, ministries and missions would long and rejoice in hearing each and all who would say to Our Lord “Abide with us” (John 15:40)?

A COMMENTARY ON THE LACK OF LITERATURE

Certainly, now in the 21st century, there are seminaries in particular which offer courses involving urban ministry . . . but as is more often the case than not – the Body of Christ really needs to be more of an advocate for its Messiah and message than it is – particularly where it involves leadership – either lay or ordained in the city.

We are asking in an evangelical outreach for each person who will to change their lives – and often most everything about their lives – yet the education, literature and care of these same evangelists/leaders is often fraught with enormous struggle and financial sacrifice and outlay if that is at all possible.

This is a warning that often may lead to an opening for the possibility of a development of poor or wrong theology which can cause huge and often immeasurable problems.

There is a distinct lack of contemporary literature, leadership and mentoring in this area.

This needs to be an offering from the Body of Christ for these leaders . . . particularly those in the city..

How may we ask for excellent leadership in this area if we don't support the gaining and the maintaining of it? This would also inspire and engender more discipling and writing in this area.

God has strategically positioned Gordon-Conwell Theological Seminary now as perhaps never before in the privileged and honorable position of a high calling in the discipleship training and leadership mentoring of the Body of Christ to live in the power of the Gospel ALL OVER THE WORLD!

There are definitely some marvelous outreaches and work going on, such as Pastor Tommy Barnett's and his father's work in Los Angeles and elsewhere . . . called the Dream Center". Yet the extent to which the growth of the cities and the travel industry is going prayerfully and by God's grace and mercy to be forewarned is to be . . . forearmed . . . to be ready!

CHAPTER THREE

A SYSTEMIC/WHOLISTIC THEOLOGICAL FRAMEWORK FOR THE CHAPLAINCY IN TRANSPORTATION⁶¹

THE FOUNDATION FOR MY PERSONAL BIBLICAL URBAN THEOLOGY

“Blessed be the LORD for He has shown me His marvelous kindness in a strong city!” (Ps. 31:21). This verse has ongoingly been a part of praising God for bringing me into this marvelous mission and ministry here in New York City having the perspective of similarly reaching cities all over the world. Interestingly enough – as is the power of the Word of God – it creatively draws us into understanding that “His marvelous kindness” can be offered in ministry and through a mission to a city and we will find because of experiencing His marvelous kindness in a special reciprocity many will be saying and witnessing through their lives – “Blessed be the LORD . . .”

It was in the October 2003 lectures that I heard by Tim Keller, Senior Pastor of Redeemer Presbyterian Church in New York City that I heard at the Gordon-Conwell Theological Seminary seminar for pastors and missionaries in South Hamilton, Massachusetts. Keller speaks of Global Cities and the mission of the church. What a marvelous preparation it was for me to hear the lecture and among the many excellent points he made – particularly through the Biblical Study of Acts were these:

What would happen if dynamic committed Christian churches would commit to wholly support a “living tithe” of people – the best they could offer to live and evangelize and create a committed community of believers in a city – a challenge quoted from James

⁶¹ Gregg W. Detwiler, “Nurturing Diaspora Ministry and Mission In and Through a Euro-American Majority Congregation”, a diss. submitted to the faculty of Gordon-Conwell Theological Seminary, May 2001, 46.

Barrie's book *Two Cities*.⁶² Little knowing the importance this exhortation and teaching would become for me personally – never mind the cities and the world. Keller speaks of the uniqueness of the Gospel in that the Gospel is "I am accepted through Christ, therefore I obey." While every other religion operates on the principle of "I obey, there I am accepted." And then offers this stunning challenge "We must communicate the Gospel clearly – not a click toward legalism and not a click toward license. Legalism/moralism is truth without grace (which is not real truth); relativism is grace without truth (which is not real grace). To the degree a ministry fails to do justice to both, it simply loses life-changing power.⁶³ Keller's excellent points regarding global cities and the mission of the church are so critical to the understanding of how essential it is to **BE WELL PREPARED** in an understanding and practice in urban ministry, for here are some of the implications:

1. **Reach the city to reach the world . . .** In Acts 17:26,27 the apostle Paul observes . . . He (God) determined the times set for them and the exact places where they should live. God did this so men would seek him and perhaps reach out for him and find him."
2. **Reach the city to reach both your region and 'overseas' . . .** Each major city is now a 'portal' to most of the nations of this world . . . they are also key to 'home missions' . . . You can reach the suburbs from the city.

⁶² Tim Keller, Notes from a lecture at Gordon-Conwell Theological Seminary, "Ministry in the Global City: Advancing the Gospel into the 21st Century: Acts 13-19: Part 3/City Focus", October 2003, not paginated.

⁶³ Ibid.

3. Reach the city to reach the culture . . . “. . . ministry which is effective in a world-class city has remarkably wide applicability, especially with the emerging generations.

4. Reach the whole city to reach the world . . .

- a. The poor
- b. The immigrants – the “nations”
- c. the “elites” and their disproportionate power

The Church in the city must show its concern for the peace of the whole city (Jeremiah 29:7)

5. Reach the whole city to reach your own heart with the Gospel . . .

Speaking of how Redeemer learned from the city, they serve early in the ministry, Keller states “Our relationships with the people of Manhattan had to be a consciously reciprocal one. We had to see God’s “common grace” in them. We had to learn that we needed them to fill out our own understanding of God and His grace, just as they needed us for the same. We had to be energized and enriched by the city, not just drained by it . . .

Ministry in the city, then, will help you grasp the Gospel of grace in powerful ways . . .”⁶⁴

(See Appendix C)

It is this which is illustrative of how incarnational we can be making the Word of God flesh by how we live out the Gospel and how we share it and how God reveals Himself and that Gospel in the environment – the city in which He has placed us.

⁶⁴ Ibid.

A PERSONAL PROPHETIC FRAMEWORK USING THE BOOK OF EZEKIEL AND MY DENOMINATION'S ANGUISHING SITUATION

Prophetically, personally and powerfully by the Spirit of God in tracing the history of how God brought me to the city – to the city of New York – the book of Ezekiel shows a pattern into which I will weave some of Dr. Eldin Villafaña's "the Jerusalem Paradigm" regarding the issues of prayer, presence and peace in the city and Dr. Robert C. Linthicum's book *City Of God, City of Satan: A Biblical Theology Of The Urban Church*, together with a description of the "birthing", the "pioneering" of this ministry which was and is by virtue of the grace and vision of God. How essential is the Gospel of Jesus Christ to life itself!

I take great inspiration in the passage in the epistle to the Hebrews 12: 1-3 in the NRSV translation saying, "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, **looking to Jesus the pioneer and perfecter of our faith**, who for the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of God. Consider him who endured such hostility against himself from sinners, so that you may not grow weary or lose heart."

Before and during an anguishing personal perspective, the time and far before I ever began this doctoral degree, the Episcopal Church in the United States of America – the one I chose so many years ago, after much wondering about 'breaking the tradition of my family" is literally breaking in pieces because of their not realizing that the essence of our faith as Christians is Jesus Christ and foundational to that is the Trinitarian faith of One God – Father, Son and Holy Spirit. Now that church has begun to splinter. There

are noteworthy exceptions who are moving away from ECUSA (the Episcopal Church USA) into the Anglican Communion Worldwide at best and ironically, churches that are orthodox are seeking oversight from a bishop who is orthodox – at times halfway around the world and of an entirely different culture! This study will not delve further into that. I do testify that, by God’s grace, I am saved by grace through faith in Christ Jesus by the power of the Holy Spirit because of the love of God the Father. By grace in that same faith it is the Gospel that I offer and it is in God – Father, Son and Holy Spirit that I am ordained and empowered to do so.

By that same Spirit I was putting together the precious mosaic of this mission and ministry which that has begun. In this chapter are some of the essential elements necessary for developing a systemic and wholistic theology regarding the mission and ministry with people who are “on the Way”.

Gregg W. Detwiler –“Wholistic”

In his doctoral dissertation entitled *Nurturing Diaspora Ministry and Mission In and Through a Euro-American Majority Congregation*”, Gregg W. Detwiler uses the term “wholistic” in lieu of its more common spelling “holistic.” He elected to use “wholistic” because some people view the term “holistic” with suspicion. Holism, as a concept, has been around for quite some time and has been applied to various fields such as medicine, healing psychology and theology. In medicine and psychology, it is often associated with “alternative” approaches that are outside the mainstream of their respective disciplines. Holistic approaches generally focus on entities as a whole, as opposed to only fragments of the whole.”⁶⁵ “The terms “systemic” and “wholistic” are conceptually related terms

⁶⁵ Detwiler, “Nurturing Diaspora Ministry and Mission In and Through a Euro-American Majority Congregation”, 46.

though slightly different. When we speak of “systemic” theology, we are attempting to describe how certain social realities fit within the framework of God’s larger revealed plan. The term “systemic theology” was coined by Douglas Hall of Boston’s Emmanuel Gospel Center. Systemic theology should not be confused with “systematic” theology. The emphasis in systematic theology is on selecting a pre-determined topic and attempting to exhaustively define and describe that particular “piece” of theology. The emphasis in systemic theology, on the other hand, is on “how the pieces fit together.”⁶⁶ Wholistic theology can be seen as a subset or outgrowth of systemic theology. Wholistic theology acknowledges the interrelatedness of the physical, social and spiritual dimensions of ministry. A deficient theology will produce deficient ministry practice.⁶⁷ A sound theology, on the other hand, will serve as a powerful force to inform our ministry practice and propel us on an effective ministry.

The Word of God is a mighty tool in the hand of the Lord for revelation, encouragement, direction and exhortation to name but a small number of the inestimable blessings and benefits of knowing and studying and living in God’s Word.

“Transformission by the ‘urban book’

God has traced some of the development of a systemic and wholistic theology of this “transformission”⁶⁸ for the ministry in transportation by using the calling and some of the directions given to Ezekiel. So I will trace some of the foundation of solid theology – wholistic theology – given by God to this ministry.

⁶⁶ Detwiler, “Nurturing Diaspora Ministry and Mission In and Through a Euro-American Majority Congregation”, 48.

⁶⁷ Ibid.

⁶⁸ Sylvia Bradfield+Mitchell, “A Kaleidoscope of Theology”, 4.

Linthicum exhorts us to realize that the Bible is an “urban book” – that theology is a verb not a noun and that every city is the battlefield between God and Satan for domination of its people and their structure.⁶⁹ One of the ways God showed me His various steps in beginning this ministry . . . those we use in this theological section is to use the Scripture as a means which the Holy Spirit uses to guide us. So I will use the book of Ezekiel to illustrate some of God’s guidance of me in this journey to the calling as Chaplain in Transportation.

The Call of Ezekiel, the Linthicums’ and my own call

. . . the color of amber with the appearance of fire all around it . . . when I saw it, I fell on my face and I heard a voice of One speaking. And He said to me, “Son of Man, stand on your feet and I will speak to you. Then the Spirit entered me when He spoke to me, and I heard Him who spoke to me. And He said to me “Son of Man, I am sending you to them . . . and you shall say to them . . . Do not be afraid of them nor be afraid of their words . . . You shall speak My words to them . . . open your mouth and eat what I give you.” (Ezekiel 1:27-2:12)

So it was after many years of training and trying to fit in “boxes”, places or positions in the church or in various ministries, the LORD God (as Ezekiel would say) brought me to Gordon-Conwell Theological Seminary. First, in September 2001 – beginning on that World-shaking day of 9/11/2001 for a weekly class in Homeletics. Then to the beginning classes Doctor of Ministry in Boston at age 62 in June 2002 with instructors and colleagues along with such a mosaic between the excruciating and exhilarating which invited me into pioneering God’s vision for my life. What began in some wondering and confusion – even though I distinctly knew I was called into this program would inspire the birth of this ministry. Hallelujah!

⁶⁹ Linthicum, *City of God, City of Satan, A Biblical Theology of the Urban Church*, 23, 26.

During the first two years of this Doctor of Ministry course, I was still living in Maine, but in all the worst and the best that was happening and through the associations, teachings, study and community that was being developed, the LORD God was preparing me for this radical move in faith!

Linthicum and his son took a life-transforming trip to Calcutta in 1982. There they met with Mother Theresa and worked with her and her Missionaries of Charity. Mother Theresa said, “I want you to look at them with the eyes of love and touch them with the hands of love and speak to them with the words of love because it is not simply to the poor to whom you are ministering. It is to Christ (my emphasis). And each poor person, for the moment he is before you, is Christ to you and you are Christ to him. I urge you to look at them and see Jesus.⁷⁰

Linthicum knew a change in himself – “a holy rage” regarding the systemic economic injustices. . . . beauty in the poorest of the poor and a dimension of Christ I had never known.⁷¹ As Linthicum asks and concludes so we can do the same. Who truly are the poor? According to Jesus, all of us are!⁷²

“Grandma”

My “Mother Theresa” was Alice Riddick – “Gram” or “Grandma” as my sons and I and almost everyone who knew her called her. God trained me for this transformation through her loving friendship and mentoring. Grandma, who is now celebrating “at home” with her Lord was a poor black woman who lived for much of her life in an excruciatingly poor, drug-infested neighborhood in Portsmouth, Virginia. It was while

⁷⁰ Ibid, 92.

⁷¹ Ibid., 93.

⁷² Linthicum, *City of God, City of Satan, A Biblical Theology of the Urban Church*, 102.

going to graduate school at Regent University in Virginia Beach, VA, that I was blessed to meet her and Our Lord trained me and taught me through nights and days on fishing docks, in prayer and service and fun and anguishing ways in which He not only wanted me to minister but ways in which I was to disciple others in ministry.

. . . Son of man, receive into your heart all my words that I speak to you and hear with your ears. And go get to the captives to children of your people and speak to them and tell them “Thus says the LORD God,” whether they hear or whether they refuse. . . Then the Spirit lifted me up and I heard behind me a great thunderous voice “Blessed is the glory of the LORD from His place! . . . I have made you a watchman for the house of Israel, therefore hear a word from my mouth and give them warning from me.” (Ezekiel 3:10-17)

Linthicum challenges us with his new understanding of God’s love for the city . . . We are called to be courageous intercessors . . . and as Linthicum challenges us to ask God “Go on man, ask me! Go on woman, ask me for the city! Do we have sufficient nerve to ask God for our city – the nerve to BE in the city, to proclaim and to work for justice for what God calls the church be? Are we willing to be the embodiment of the Kingdom of God in our city?

Go on church, ask me.⁷³

Doctor of Ministry Cadre Interwoven with Ezekiel at CUME

Ezekiel describes the pitiful uncared for state of Jerusalem and speaks of His compassion and His exhortation this way.

And when I passed by you and saw you struggling in your own blood, I said to you in your blood ‘Live! Yes I said to you in your blood ‘Live’. I made you thrive like a plant in the field ‘I swore an oath and entered into a covenant with you and you became Mine’ says the LORD. Then I washed you in water, yes, I thoroughly washed off your blood and I anointed you oil” (the Samaritan’s healing touch). (Ezekiel 16: 7-9)

⁷³ Ibid., 107-108.

Verses 10-13 tell how God then provided for her in every way. “Your fame went out among the nations because of your beauty for it was perfect through my splendor which I had bestowed on you, says the Lord God” (Ezekiel 16:14).

The Lord God offers redemption to all of us who are poor without it . . . and then we have a choice to make. Ezekiel describes what happened with the poor choices Jerusalem made; and here is the announcement and it is still the message of those who bring the Gospel message, “Cast away from you all the transgressions which you have committed and get yourselves a new heart and a new spirit. For why should you die . . . ? ‘For I have no pleasure in the death of one who dies’ says the Lord God, ‘Therefore turn and live!’” (Ezekiel 18:31,32).

It was that exhortation that was part of our first cadre in Boston for our Doctor of Ministry studies. It was that exhortation which drew me into dreaming the dream of being part of our Lord’s creative work and moving into the city of New York to “. . . turn and live!” Not only in this glorious calling but for the love of God in Christ Jesus for New York City and the cities of the world until He comes again!

Ezekiel then speaks throughout the next chapters from 19-33 – in effect doing what the Lord God had called him to do – to speak, to write as the word of the Lord came to him – literally in ways the Intercessor (our Lord) to the prophet and the intercessor for all who are beloved by God. The Lord God begins to describe further His calling for Ezekiel the prophet and what He Himself will do further on Ezekiel 33, “So you, son of man, I have made you a watchman . . . hear a word and warn them for Me” (Ezekiel 33:7).

Ezekiel then both fiercely and tenderly records God's message for the irresponsible shepherds and then describes Himself, God, as the True Shepherd.

Indeed I myself will search for my sheep and seek them out . . . I will feed my flock and I will make them lie down . . . I will seek what was lost and bring back what was driven away; bind up the broken and strengthen what was sick . . . I will make a covenant of peace with them . . . I will make them and the places all around my hill a blessing; and I will cause showers to come down in their season; there shall be showers of blessing . . . (Ezekiel 34:24-26)

God goes on to describe in very beautiful ways how He will raise up for them a garden of renown and all that He offers in blessing – they will know “that I the LORD their God am with them and they . . . are My people” (Ezekiel 34: 27-31).

In Ezekiel 36:26 God continues the amazing work of making all things new as He promised He would.

I will give you a new heart and put a new spirit within you; I will take out the heart of stone, out of your flesh and give you a heart of flesh, I will put my Spirit within you and cause you to walk in my statutes . . . I will multiply the fruit . . . I will also enable you to dwell in the cities and the ruins shall be rebuilt . . . Then they shall know I am the LORD. (Ezekiel 36:26-38)

Ezekiel 37 is the famous “dry bones” chapter. So critical, it is to see in all this study that we are in relationship with Almighty God and He could have sovereignly done all of this Himself. Yet God chooses to be in relationship with us and send out His redemptive Gospel.

And He said to me, “Son of man, can these bones live? So I answered, O LORD God, you know.” Again He said to me “Prophesy to these bones, and say to them, “O dry bones, hear the word of the LORD!” Thus says the LORD God to these bones: Surely I will cause breath to enter you and you shall live . . . Then you shall know that I am the LORD, when I have opened your graves, O my people, and brought you up from your graves. I will put my Spirit in you and you shall live and I will place you in your own land. Then you shall know that I, the LORD, have spoken it and performed it, says the LORD. (Ezekiel 37:3-14)

God gives us, through His word, a supernatural systemic/wholistic scheme by which He will redeem those who are willing. It is abundant. It is a place of peace and a place of the presence of God through His covenant that He has established.

Chapters 40-46. Interestingly these chapters describe the building of a new city and a new temple and a new order of worship. This vision is paralleled by Revelation 21:1 – 22:15 and it also is prophesying about the last days when we will dwell with Him.

Truly this is life's most glorious goal – that we may come and live with Him always.

Significant for the final words of the chapter are the words about the gates . . . – the exits of the city and the distance around them . . . the city has twelve gates named after the twelve tribes. Then – as the glorious benediction to the whole book, the LORD God puts His stamp – His name – upon all of this by saying “ . . and the name of the city from that day shall be THE LORD IS THERE” (In Hebrew ‘Yahweh Shammah’)
(Jeremiah 29:7ff).

Dr. Eldin Villafañe is famous for his writing and teaching about God's declaration of Presence, Prayer and Peace for all who will receive that promise from God in Jeremiah 29:7. for those of us called to live and to minister in the city in whatever way – whether market place or chaplaincy – it is ALL a calling to ministry to declare God's loving redemption through the Gospel. This is a part of our commission to bring great blessing wholly to the city to which we've been called.

Jeremiah 29:7's words are God's Voice to us saying “And seek the peace of the city where I have caused you to be carried away captive, and pray to the LORD for it; for in it's peace, you will have peace.”

Then only a few verses away, God's great love and grace reaches to us again with this amazing assurance for our lives by saying with the utmost certainty:

For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope. Then you will call upon Me and go and pray to Me, and I will listen to you. And you will seek Me and find Me, when you search for Me with all your heart. I will be found by you, says the LORD. (Jeremiah 29:11-14)

For here is the Good News:

For He Himself is our peace. Who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, **thus making peace, and that He might reconcile them** both to God in one body through the cross, thereby putting to death the enmity. **And He came and preached peace** to you who were afar off and to those who were near. For **through Him we both have access by one Spirit to the Father**. Now, there, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on, the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building being fitted together, grows into a holy temple in the Lord,²² in whom you also are being built together for **a dwelling place of God in the Spirit**. (Ephesians 2:14-22) (emphasis mine)

CHAPTER FOUR

THE CREATIVE STORY OF HOW THE IDEA OF A CHAPLAINCY AND MINISTRY IN TRANSPORTATION BEGAN

PROJECT FRAMEWORK AND METHODS USE ⁷⁴

The overall framework of this thesis is reflected in what Eldin Villafaña calls “the hermeneutical circle of social ethics.”⁷⁵ This paradigm involves three steps, each of which have been undertaken from a systemic point of view. The three steps ask three basic questions: (1) Clarification – What is going on? (2) Conceptualization – What do the Word of God and other pertinent disciplines say? (3) Confrontation – How do we respond? The first step involves doing careful social analysis to gain a contextual and comprehensive picture – what Villafaña calls “La Realidad” – of the issue (Introduction and Chapter One). The second step involves biblical and theological reflection; what Douglas Hall calls “doing systemic theology”. This step also involves doing systems reflection and consulting other pertinent sources (Chapter Two-Four). The third step involves developing clear strategies – consistent with a systems view of reality – that flow out of a confluence of the first two steps (Chapter Five).

In addition to the systems/theological/literature reflection already undertaken in this study, two additional systems thinking methods will be used in this chapter: “learning teams” and the “hexagon process.”

Learning Teams

A learning team is a group of people committed to both a common *issue* and a common *process*. The issue might be in answering a particular question that all members

⁷⁴ Detwiler, “Nurturing Diaspora Ministry and Mission In and Through a Euro-American Majority Congregation”, 103-106.

⁷⁵ Ibid.

of the group see as very important and has far-reaching implications. The process involves discovering the larger picture that connects and lies beyond mere individual perspectives.

Effective learning teams progress through four stages of development: (1) assembling and initial development of the team, (2) arriving at a shared vision, (3) strategy implementation coupled with continued learning (to assure the learning team does not become co-opted by the “program”, thereby cutting off learning), and (4) spontaneous multiplication of new learning teams in other places. The later stage tends to happen naturally. No one owns the learning team or the learning it produces. Yet, in another sense, everyone owns it.

When learning teams are working effectively, positive unintended consequences are often a by-product of the team. Because these positive unintended consequences are not consciously “planned,” they are often “missed.” It is important, however, to look for these positive developments in order to nurture them.

There are certain hindrances to the development of learning teams that are fairly common. These include: (1) impatience of the participants in wanting to implement a program before sufficient learning has occurred, (2) conflict among team members, (3) unwillingness of a leader to relinquish power, (4) unwillingness of the participants to relinquish bad mental models, and (5) the challenge of interrelating and communicating effectively to both primary and secondary culture people. These hindrances must be anticipated and resolved as the ordinary process of team learning.

Another dynamic to recognize about learning teams is that they will often need to expand and contract in their composition. For example, it may be helpful to include a

wider number of participants in certain stages in the life of the learning team (such as stage one and two above), while constricting it to a more manageable core group for other phases (such as stage three above). The need for expanding the learning team for wider participation is especially important to elicit input and ownership from a wider cross-section of an organization. If such inclusion does not occur, the vision of the smaller group will likely be marginalized or rejected by the larger organization.⁷⁶

David Hoke explains Peter M. Senge defines systems thinking as a discipline for seeing the whole picture, “a framework for seeing interrelationships rather than things, for seeing patterns of change rather than static ‘snapshots’”⁷⁷ The Hexagon Technique is a systemic exercise that enables us to see all the parts of the problem we are addressing. It is a brainstorming technique in which key individuals are brought together, and freed to express and cluster key issues relating to a specific question. Clusters are carefully defined and their influence on each other qualified. The emerging picture is then used to identify the key dynamics implied by the causal relationships.

By using movable hexagon shaped sheets upon which to write shared concepts, a visible representation of the continuing conversation can easily be created. As each distinct idea is communicated, a facilitator writes it down on a hexagon sheet that can be placed at random on a large board or wall. Related ideas are then moved into clusters that can be identified and categorized. The clusters are then arranged into a causal loop

⁷⁶ Gregg W. Detwiler, “Nurturing Diaspora Ministry and Mission In and Through a Euro-American Majority Congregation, 103-105.

⁷⁷ Senge, *The Fifth Discipline*, 69.

that diagrams how the groups (clusters) affect each other. This “conceptual mapping”⁷⁸ increases the brain’s capacity to handle complexity and enables people in groups to share their thinking in a productive and organized manner.

THE HEXAGON TECHNIQUE AS A PART OF SYSTEMS THINKING⁷⁹

David Hoke succinctly describes the Hexagon Technique in his thesis. Peter M. Senge defines systems thinking as a discipline for seeing the whole picture, “a framework for seeing interrelationships rather than things, for seeing patterns of change rather than static ‘snapshots.’”⁸⁰ The Hexagon Technique is a systemic exercise that enables us to see all the parts of the problem we are addressing. It is a brainstorming technique in which key individuals are brought together, and freed to express and cluster key issues relating to a specific question. Clusters are carefully defined and their influence on each other qualified. The emerging picture is then used to identify the key dynamics implied by the causal relationships.⁸¹

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⁷⁸ “Competitive Causal Texture and Change Thinking,” [online] MetaBridge, cited August 20, 2004, available from <http://www.idongroup.com>, quoted in Detwiler “Nurturing Diaspora Ministry and Mission In and Through a Euro-American Majority Congregation.

⁷⁹ Hoke, “Developing An Interracial Congregation from a Majority Anglo One”, 86.

⁸⁰ Senge, *The Fifth Discipline*, 69.

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that diagrams how the groups (clusters) affect each other. This “conceptual mapping”⁸² increases the brain’s capacity to handle complexity, and enables people in groups to share their thinking in a productive and organized manner.

MY CALLING THROUGH THE PROCESS OF THE DR. OF MINISTRY FRAMED IN THE HEXAGON METHOD

“For the gifts and the calling of God are irrevocable” (Romans 11:29). Yes! That has been a teaching which I’ve heard and believed – even though questioning it in my own life. I saw NO VISION, no calling that I could name that took hold of my life and said to me “for this calling you were created . . . for these gifts . . . God will not go back . . . will be so merciful to you in fulfilling that call with those gifts!

So it was as I was accepted into the Doctor of Ministry class of Gordon-Conwell’s Center for Urban Ministerial Education in 2002 and came for the first group of classes. Our Lord set me up with a date for my destiny! “Oh the depth of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments and His ways past finding out!” (Romans 11:33).

Providentially, the project that I chose for my focus in my Doctor of Ministry study was to change my life totally! By God’s grace, He began to share a vision with me and our learning team and professors in 2002 that put together in an awesome way the gifts of interest in travel, networking, meeting people, studying and sharing the Scripture and the Christian faith in innovative and practical ways as one is “on the way . . .” and Wow! The idea of pioneering a Chaplaincy and a ministry and mission for the traveling public was born!

⁸² Hodgson, “Hexagons”, [unpaginated electronic work]. Quoted in David Hoke, “Developing An Interracial Congregation from a Majority Anglo One”, 10.

My whole life bore witness both to the need and the opportunity before me and I began to think about how that might happen . . . at that time thinking of being in Maine where I had done some rudimentary work in carrying around and handing out to various people as I encountered them in various places – hundreds of Bibles! Those were truly living seeds that were being planted for years that God might implant the pioneering of this ministry!

Returning to Cape Elizabeth, I prayerfully put together a small group for considering the ideas for this mission and ministry of transportation and used the hexagoning process to begin to create the framework of the ministry and its various aspects as well as record concerns and hindrances.

THE SIX MAJOR CATEGORIES DEVELOPED FOR THIS MINISTRY

The six major categories that were created over several meetings at St. Alban's Church in Cape Elizabeth, Maine were:

- A. Communicate opportunities for ministry to servers/participants traveling
- B. Create office of outreach – Chaplaincy in Transportation
- C. Minister to travelers and servers of travelers
- D. Discipleship training for those who offer/appreciate services
- E. Offer services and supplies e.g. Bibles
- F. Work to deal with / solve problems

Please see diagram included in this chapter as we developed them. The following will be a brief consideration of each of the items brought up and diagrammed and how they have been involved in what has occurred thus far in God's setting this vision in place!

How can a Christian ministry to the traveling public and those who serve them develop into a Chaplaincy in Transportation? What would be the hindrances?

1. Offer, through a center, various aspects of ministry
2. Commit to this shared vision re: Chaplaincy
3. Inspire others through the airport chapel
4. Offer worship opportunities in the chapel
5. Create opportunities to distribute Bibles
6. Various services offer Bibles to distribute
7. Recruit teams of young people regarding this vision
8. Train those young people regarding the vision
9. Advertise to reach the traveling public
10. Reach many people through good advertising
11. Assist travelers with hospitality and other help
12. Minister to travelers/servers dealing with risk and fear
13. Fulfill airport need for a quiet place
14. Denominational cooperation responds to mandate of Matthew 28:18:20
15. Intercession offered for travelers
16. Intercession for those who serve travelers
17. Establish a prayer room if none exists
18. Affirm Sylvia's gift of being a Chaplain
19. Make possible contact with a Chaplain
20. Create a brochure listing services
21. Put brochures in areas of departure
22. Offer these brochures to travelers
23. Offer brochures to those who serve travelers
24. Network with local ministries for outreach
25. Outreach through cooperative ministering
26. Idea for the name of outreach: Wings of Prayer
27. Contact various corporate travelers, agencies, ASTA
28. Advertise through newsletters, churches, ministries and travelers
29. Respond to the need for families/friends to be connected
30. Find who will participate in this shared vision
31. Decide upon the criteria of how participants will be chosen
32. Determine some of the difficulties in developing and maintaining the network
33. Discover ways in which funding can be found
34. Deal with differences in theology
35. Discern the possibility that a Chaplain can be on call 24/7
36. Relate to others neither being compromising nor offending
37. Conciliate concerns regarding the combination of any categories leading to negative consequences
38. Meet with leaders of Portland International Jetport.
39. Talk about a chapel in the Portland International Jetport
40. Pray through the ideas before they are communicated
41. Address need for Chaplains, their ministries/cooperation
42. Seek successful ways of connection
 - a. Start small
 - b. Build a core group
 - c. Don't overwhelm
 - d. Do a small thing well.

A. Communicate opportunities for ministry to servers participants traveling	B. Create office of outreach Chaplaincy of Transportation	C. Minister to travelers and servers of travelers
9. Advertise to reach the traveling public	2. Commit to this shared vision re: Chaplaincy	1. Offer through a center various aspects of ministry
10. Reach many people through good advertising	7. Recruit teams of young people regarding this vision	3. Inspire others through the airport chapel
13. Fulfill airport need for a quiet place	8. Train those young people regarding this vision	4. Offer worship opportunities in the chapel
18. Affirm Sylvia's gift of being a Chaplain	40. Pray through the ideas before they are communicated	15. Intercession offered for those who serve travelers
20. Create a brochure listing services	42. Seek successful ways of connection	16. Intercession offered for those who serve travelers
21. Put brochures in areas of departure	a. Start small	
22. Offer brochures to travelers	b. Build a core group	
23. Offer brochures to those who serve travelers	c. Don't overwhelm	
26. Idea for the name "Wings of Prayer"	d. Do a small thing well	

Figure 3. Hexagon Clusters in Answer to the Questions

D. Disciple those who offer participate in services	E. Offer services and supplies e.g. Bibles	F. Work to deal with solve problems
14. Denominational cooperation * responds to mandate of Matthew 28:18-20	5. Create opportunities to distribute Bibles	30. Find who will participate in this shared vision
25. Outreach through cooperative ministering	6. Various services offer bibles to distribute	31. Decide upon the criteria of how participants will be chosen
27. Contact various corporate travelers	11. Assist travelers with hospitality and other help	32. Determine some of the difficulties of developing and maintaining the network
28. Advertise through newsletters, churches, ministries and travelers	12. Minister to travelers/servers dealing with risk and fear	33. Discover ways in which funding can be found
29. Respond to the need for families/ friends to be connected	17. Establish a prayer room if none exists	34. Deal with differences in theology
	19. Make possible contact with a Chaplain	35. Discern the possibility that a Chaplain can be on call 24/7
	24. Network with local ministries for outreach	36. Relate to others neither being compromising nor offending
	38. Meet with leaders of Portland International Jetport	37. Concern about the combination of any of the categories leading to negative consequences
	39. Talk about a chapel in the Portland International Jetport	

Figure 3. Hexagon Clusters in Answer to the Questions

**How Can a Christian Ministry to the Traveling Public and Those Who Serve Them Develop Into a Chaplaincy in Transportation?
What Would Be The Hindrances?**

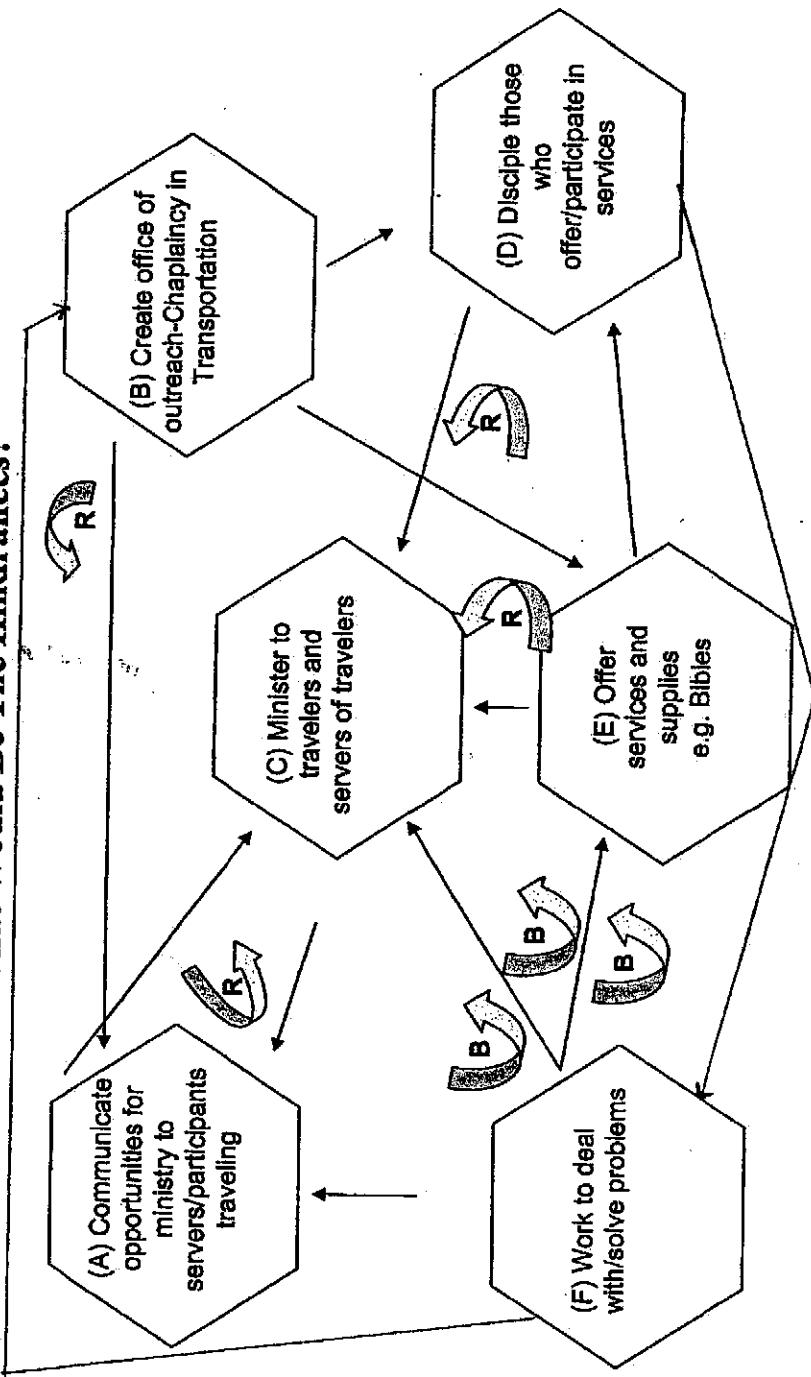


Figure 4. The Hexagon Technique

A. Communicate opportunities for ministry to servers/participants traveling

1. Advertise to reach the traveling public. Since this was such an innovative idea and approach, it was too soon to publicize what we were offering. Yet this is a real focus for prayer and greater understanding. It is important to be patient about these things.

2. Reach many people through good advertising. This is a good marketplace strategy, but again, what are we marketing? We need to move into a new level of understanding about how Our Lord wants to use this mission and ministry to extend His Kingdom and the knowledge of the same!

3. Fulfill airport need for a quiet place. In the Portland Maine airport (near Cape Elizabeth, Maine) there was no specific area where a group – family members or other groups could go and have a quiet, private area where they could be. It is important to have that kind of place accessible wherever possible. In larger airports, there are often chaplains or chapels. Upon investigation, I found that here in New York City, there are chaplains and chapels in the International Building at JFK . . . and more needs to be publicized about the chapels being there. Still, La Guardia does not have a chaplain and Newark has a Roman Catholic chaplain who does make himself available to any who comes to him. These chaplains are in one place. This chaplaincy has a radically different focus – not only for the chaplain, but for the Christian who chooses to see him/herself as God's ambassador: Whenever, they are 'on the way', they may "share the Way in Christ!" **WE ARE MOVING AND TRAVELING WITH THE TRAVELING PUBLIC AND THOSE WHO SERVE THEM!**

4. Affirm Sylvia's gift of being a Chaplain. What a blessing to have those who are working with you in the process of birthing a vision, a dream, also affirm the

gifts and the calling of God that you yourself have begun to see! It is so exciting to have those affirmations arise in your heart and have enthusiastic and solid backing in that shared vision. Certainly this encouragement equipped me for the very major decisions which would need to be made in the next several years!

5. Create a brochure listing services. Again, a very practical application yet one that needs to be done further on in this process when the character and the understanding and experiencing of the services rendered are more clear and understood as possible. There are certainly some hindrances here and those as well as those which are possible will help frame and characterize this ministry.

The next four items have to do with the brochure – its location, its recipients – those who travel and those who serve them and an idea for the name of the brochure outreach: “Wings of Prayer”. This is a beginning , but it still may only be something for the airports and no other means of travel. Is that what God wants? Do we have a peace about it? What are some alternate possibilities? Again, Senge⁸³ speaks of the process of developing a shared vision and as this mission and ministry continues to grow, so will the framework of this ministry be extended. It is amazing in all of this what God gave us there in the small meetings in Maine only five years ago!

B. Create an office of outreach – Chaplaincy in Transportation

1. Commit to this shared vision regarding Chaplaincy. Yes! I am committed to being a Chaplain and to encourage that calling – or the general calling of “. . . go into all the world and preach the Gospel to every creature” (Mark 16:15). I had

⁸³ Peter M. Senge, *The Fifth Discipline: The Art & Practice of The Learning Organization*, 205-232. Also in *The Fifth Discipline Fieldbook Strategies and Tools for Building a Learning Organization*, 201-232.

been a hospital chaplain and I was the one to “go” because the patients could not come to me. I had also been blessed in large part by the Bible Society of Maine to distribute hundreds of Bibles. How I delighted in doing both of those things. All the while, God was equipping and preparing me for this amazing work!

2. Recruit teams of young people regarding this vision. Again in the enthusiasm to promote and spread this idea, it was stated that the young people should be recruited, but now I am in beginning to develop a ministry team to travel with me and share the Gospel – one of the people who is a wonderful intercessor and is excited about the program and comes with us almost every time is 81 years young! This ministry can be carried and offered throughout one’s life – in whatever capacity, at whatever time!

3. Train people regarding this vision that I am doing in the beginning stages here in New York City by setting up a Saturday get-together to share and minister and pray with one another and then to go out into all the world which may be into one train car. That train car almost always has ALL the world represented there!

4. Pray through the ideas before they are communicated. That we are continuing to do with those who are here in New York and directly involved to those who are our intercessors in various places here in the United States and around the world.

5. Seek successful ways of connection. We have been doing that and there are various ways that we have found. I plan to write some brochures concerning the call to be an urban Christian and among those will be various means of connection – not only for those we reach, but for ourselves to be lifted up, encouraged, ministered to and

supported. Also a website would be wonderful. Graphics could be spectacular in drawing both the believer and the unbeliever!!

The next point is also regarding connection and specifies some important guidelines:

- a. Start small. We have.
- b. Build a core group. This takes time to build up and group which shares a vision.
- c. Don't overwhelm. There is a tendency, particularly in ministry, to have an "all or nothing at all" approach. Simply, ministry is usually not effective when we try to do something in our own strength or with our own grandiosity! Our Lord Jesus Christ went to one woman at the well (John 4:5-29). In the whole crowd he ministered to one woman who touched the hem of His garment while even the disciples said – (in 21st century lingo) Are you kidding? How do you know who touched you? There are so many around you! (Matthew 9:20-22).

- d. Do a small thing well. Yes! Often we want to see the thousands come to Christ when His example is both the many and the one. 'A cup of cold water in My name', (Matthew 10:42; Mark 9:41) a kind word on the train, a help to find a station or a means for information, a courtesy and encouragement, laughter with someone. It ALL is a gift of God as we pray and ask Our Lord to use us in His service. And Jesus looked up to Zaccheus who was a rich tax collector and was so curious about Jesus. He ran ahead of Him and climbed up a tree to see Him. Jesus went to stay at his house! (Luke 19:1-10) One man → one household →?!!

C. Minister to travelers and servers of travelers

1. Offer, through a center, various aspects of ministry. This is a part of the dream that is still on further down in the development of this ministry. There are various dimensions of this vision for ministry. The more people share, understand, receive, offer and support it, the more it will become a service that would have a center through which it could offer various aspects of the ministry such as Bibles, tracts, even other services such as a networking and relating to various churches and ministries and missions.

2. Inspire others through an airport chapel. The next three points of ministry also have to do with worship, intercession for travelers and those who serve them as well as offering inspiration. This deals with one aspect of the outreach of this ministry which is in the airports but that is the most frequent place many of us who are in the New York City area are – though it will increase as both the dream and the living out of it increase. Most of us in the New York City area are on the trains or the buses! It is our way of life to get most anywhere, and we share that with the majority of the 8 million people who live here in this enormous metropolitan area.

It is increasingly so for those all over the world who traverse the skies, the rails and the roads. To a greater or lesser extent almost everyone is on their way someplace – “24/7” – so are those who serve and travel in the great cities of the world . . . so we look to this model being developed here in New York City to be a way to learn and grow so that this ministry might be offered in the major urban area all over the globe
“Acts 29:21” (this century!)

It is a bold response to God's exhortation to use "Seek the peace of the city where I have caused you to be carried away captive and pray to the LORD for it, for in its peace you will have peace" (Jeremiah 29:7).

This verse says God will even cause us to be carried away captive!! Certainly that is how it happened for me in a way of talking about coming here to New York City. I will say more about that at the end of this study of the responses to this question about a Christian ministry to the traveling public and those who serve them!

D. Disciple those who offer / participate in services

1. Denominational cooperation responds to the mandate of Matthew 28:18, 20 : "Go therefore and make disciples of all nations . . . teaching them to observe all things that I have commanded you; and lo I am with you always, even to the end of the ages." Have we really observed that it says "make disciples of all nations" (my emphasis). This is Our Lord's mandate to all of us! The question is for each and all of us. "How are we discipling and being discipled?" Truly, it is BOTH as we are with Him and He is with us always.

2. Outreach through cooperative ministering. We are doing that! There is a small cluster of people who have been greatly supportive in various ways from my home parish St. George's Church in Manhattan. Then the group of us who go out as we have begun it – each one represents a different church which is great and is a part of the vision of this mission and ministry that the outreach could be done cooperatively which would increase our prayer support and other kinds of support from the Body of Christ – not only in this area but as we can cooperate around the world.

3. Contact various corporate travelers. This is being done bit by bit and not as focused as we would like it to be. It is very possible to have places – even offices in the marketplace as there now are here in New York City where we invite marketplace people who may even plan other events wherever possible so that they can participate in the weekly prayer meetings or study meetings that are going on in some of the offices in the city. We can, as we're "on the way", carry the message to these regular travelers that these services are available – strengthening the Body for further ministry!

4. Advertise through newsletters, churches ministries, travelers. Again, letting it be known that these services are available to the traveling public and those who serve them. We need to mature and through prayer for this ministry, we can know how this ministry is to be advertised and carried out to God's glory and the edification of all involved.

5. Respond to the need for family/friends to be connected. Certainly the means and the technological breakthroughs to do this are very apparent. We just need to be available and as Ephesians 2:10 so eloquently puts it "For we are His workmanship (*poiema* in the Greek – His "poem") created in Christ Jesus for good works, **which God prepared beforehand** (emphasis mine) **that we should walk in them.**" This requires not only more participation by more people but also that we would see ourselves as called to this to some extent no matter what else Our Lord has us doing!

E. Offer services and supplies e.g. Bibles

1. Create opportunities and services in which to distribute Bibles. This takes in the first and second points in this category. With the way in which we travel it is often not possible to distribute whole Bibles as I used to when I traveled by car and could

carry them in my trunk, but we can get from the American Bible Society and some other sources one of the Gospels in a small tract which is very handy to distribute because it can be put in a pocket or purse and read on the train or while the person we've given them to is 'on the Way' (thus the name of the ministry – "On the Way Ministries"). People enjoy receiving gifts and this is an eternal treasure – it is the Word of God. We can also distribute other tracts about the faith but one of the cautions that I share with the group that goes out with me is – I ask them to establish 'a relationship' even with a greeting – a brief exchange – "a way" in which there is a bit of a relationship created – a "God appointment" which will not only touch that person and be a blessing but will also provide a great incentive, if you will, 'good soil' (Mark 4:1-9) for that person to "read, mark and inwardly digest" (from the Book of Common Prayer and part of a collect (a gathering prayer) its contents and its exhortations. That is among many how the Holy Spirit uses us – his living vessels along with Scripture – His living word to bring all who will to His living ways!

2. Assist travelers with hospitality and other help. Often there are older people, disabled people, families with small children or other situations in which I offer my seat or I offer to help them find a certain location or offer comfort or watch for situations that may be of concern.

3. In that regard and in particular we minister to travelers/servers dealing with risk and fear may be comforted by knowing that we are there with them. Whether we have on some recognizable symbol of ministry (I wear a clergy collar and am ordained) or not, we ALL are in ministry. It is in dealing with people who are

struggling with risk and fear that we can surely be “instruments of God’s peace” and “seek the peace of the city . . .”

4. Establish a prayer room if none exists. This will take a longer time and it will require getting permission through various authorities to utilize a space. There is also concern about safety and security. Another step I want to take is to be a certified chaplain for emergency situations.

5. Make a possible contact with a chaplain. When I first arrived here in New York City, I contacted the Chaplains at Kennedy Airport and I spoke with one of the Chaplains who works with the Police Force. One of our colleagues, Pastor Marc Rivera, Senior Pastor of Primitive Christian Church in Manhattan has also been involved with those who were chaplains here in New York City after September 11, 2001.

I want to refresh and renew those contacts and see how we might cooperate with them.

6. Network with local ministries for outreach. We do that now in its initial stages, but we would like to work cooperatively with other ministries. This ministry is also a fresh new approach to mission and ministry work.

7. The last two items have to do with contacting those in charge of the airport and talking about a chapel in the airports that don't have them. It is early in this ministry in some ways to establish “a place” for ministry in the airports but also we are in the trains and the buses – AND there is a unique aspect of this ministry. **We are on the way . . .** sharing ‘the Way’ in Christ with travelers and those who serve them so in a sense, we need to take care to **GO into ALL the world** – rather than trying to get the world to come unto us. We want to be those – like the Good Samaritan who can

recommend for the wounded or wondering traveler – a place where he/she may be taken care of . . . the wounds healed and the way for healing, restoration and renewal made . . . and then continue going on into the world . . .

This is a whole new perspective on the ways and means of evangelism – though it has a solid foundation in Biblical theology.

F. Work to deal with / solve problems

1. Find who will participate in this shared vision. There is increasing excitement and enthusiasm about this ministry. I want to put together a PowerPoint presentation that we can offer to various churches and ministries – so many are regular travelers themselves. This idea really catches fire and excitement!

2. Decide upon the criteria of how participants will be chosen. Study and prayer regarding the whole understanding of “calling.” There is a general mandate regarding preaching the Gospel and making disciples as we have discussed. Further, we want to pray for one another and seek God and godly counsel regarding His calling upon our lives – both the general requirements of living life in Christ Jesus – and the specific purposes for which He has created us in each of our lives. Again Jeremiah 29:11 speaks specifically about that call too – “For I know the thoughts that I think toward you,” says the Lord, “thoughts of peace and not of evil, to give you a future and a hope . . .”

3. Determine some of the difficulties of developing and maintaining the network. As our group matures, we can begin to pray through these concerns which are touched upon by several other points in these listings.

a. Those with differences in theology. We want to have rock solid biblical theology for all that we do or that we don’t do.

b. Also learning how to relate to one another and to those we serve in such a manner as being neither compromising nor offending.

c. Discover ways in which funding can be found. This is a consideration that could take a whole section in a thesis! Suffice it to say – where God guides, He provides!

d. Again – in the maturing of the ministry we can discern the possibility of a Chaplain being on call 24/7. Certainly we are special watchman (Isaiah 62:6, Ezekiel 3:17, 33:7). God says He has set watchmen on your walls . . . !

e. Be accountable regarding concerns or possibilities of any of the categories leading to negative consequences. A commentary from my three years going on four about the efforts regarding addressing the traveling public with the Gospel: Most often, “evangelism” is done with a condemnatory approach. Certainly it is horrible to realize the consequences of one who does not know Jesus Christ as their personal Lord and Savior, but often when people ask me what I do – I say to them . . . “Please listen very carefully to me when I say this . . . I love ‘the hell’ out of them!!!” Of course, it is Jesus’ love through me – that is the incarnational approach which is modeled after our LORD’s loving stay here in this world. He could have come full grown and just come for three years or three days, but He abided with us literally and physically for 33 years, knowing what would happen – yet loving the whole world with His Father by the power of the Spirit that He gave Himself so miraculously, so generously, so completely that we might have life and that more abundantly! Now isn’t that GOOD News? And don’t we want to go everywhere God sends us to tell them so?!!

The Halls (Doug and Judy) have such excellent material regarding moving from barriers to a shared vision of Kingdom development in their “Proposed Process for creating Our Vision For Kingdom Development in New England” document and Doug Hall’s Emmanuel Gospel Center piece called “Using a Kingdom Approach to Impact Local Churches”. See the references regarding the Halls from the Hoke thesis material.

To summarize, my learning team – though briefly organized because in only 1½ years after beginning this study at Gordon-Conwell, God almost literally called me “captive” to come to New York City and begin this ministry! The learning team was very conscientious about bringing up BOTH the positives and the negatives and wanted us to be clear and concerned and responsive to each one. They were excited about this innovative approach and began to see it in ways that had not been apparent! Jesus was a traveler all His life here . . . they truly related and used that image and understanding to creatively develop these results!

And the prophet Isaiah declared “The voice of one crying in the wilderness: Prepare the way of the LORD; make straight in the desert a highway for our God . . .”

And the Bible itself finds in a city the “new Jerusalem” and it says in Revelation:

The city had no need of the sun or of the moon to shine in it for the glory of God illuminated it. The Lamb is its light. And the nations of those who are saved shall walk in its light and the kings of the earth bring their glory and honor into it. Its gates shall not be shut at all by day (there is no night there). And they shall bring the glory and honor of the nations into it. But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb’s Book of Life . . . (Revelation 21:33-27)

And the Spirit and the bride (that’s we who are the Bride of Christ – the church) says “Come!” And let him who hears say, “Come!” and let him who thirsts come. Whoever desires, let him take the water of life freely. (Revelation 22:17)

Yes! Now – if a beautiful “bride” beckons us to “Come!” and Whoever desires, is doing so by the Spirit as God’s exquisite invitation to “take the water of life freely” – would we not want to stop and participate in this life-giving act? May it be that we who invite those to come – His bride – make the invitation so powerful and so joyous by God’s graceful Spirit that many “who have ears to hear us say “Come” – and they will!

PART III: CONFRONTATION

CHAPTER FIVE

THE END RESULTS –THE BEGINNING . . .! CONFRONTATION, CONCLUSION / RECOMMENDATIONS

THE CALLING OF A LIFETIME

How could I have imagined God's awesome vision and dream for my life? It is far above what I could have imagined – exceedingly and abundantly –or thought (Ephesians 3:20,21).

Now this is the calling and purpose of my life in regard to this ministry and mission: to make known to both Christians and nonbelievers “the words given in Mark’s Gospel to Bartimaeus, the blind beggar who desperately sought healing from Jesus are God’s encouragement to all who truly seek” “Take heart, He is calling you.”⁸⁴

This is the question that everyone has in their hearts “Who am I?” It is the title of a poem Dietrich Bonhoeffer expressed so beautifully as he wrote from prison before he was martyred by the Nazi regime. Bonhoeffer’s response to that critical question of life came in the last line of his poem “Whoever I am, thou knowest, O God, I am thine.”⁸⁵

There is a most powerful point – founded in the Scriptures – in the destiny that Our Lord had for such as Abraham, Joseph, Ruth, Esther, Matthew, Luke, Mary, Paul, Timothy, Lydia and John was more glorious, more thrilling, more fulfilling – not only for them, but far beyond their own day. Their legacy and that of many others – and most of ALL – the knowledge, the wonder that is found in the love and the salvation of God changes EVERYTHING about how we can choose to live our lives!

⁸⁴ Os Guinness, *The Call: Finding and Fulfilling the Central Purpose of Your Life*, (Nashville: Word Publishing, 1993), 16.

⁸⁵ Ibid., 25, 26.

As Guinness says, “There is no higher/lower, sacred/secular, perfect/permitted, contemplative/active or first class/second class. Calling is the premier of Christian existence itself. Calling means that everyone, everywhere in everything fulfills his or her (secondary – the first call is that call to salvation!) callings in response to God’s (primary) calling. And that is glory to God!

There are no lesser goals in all of this vision and work . . . and who is our audience? “A life lived listening to the decisive call of God is a life lived before one audience that trumps all others – the Audience of One . . . to follow the call of God is therefore to live before the heart of God. It is to live life *coram deo* (before the heart of God) and thus to shift our awareness of audiences to the point where only the last and highest – God – counts.⁸⁶

John Coltrane- “nunc dimittas”

In this ministry – as we are ‘on the Way’, in one example we reach out in the artistic world. Just one example I want to record and that is one which has touched my life so personally because of both my sons’ involvement in the world of music – particularly jazz.

Os Guinness records an extraordinary story of one of the most renowned jazz artists ever – John Coltrane. One greatly admired as well by my sons Brian and Andrew. “John Coltrane, the saxophonist who played for Dizzie Gillispie and Miles Davis . . . in the early 1950’s “Trane” nearly died of a drug overdose in San Francisco, and when he recovered he quit drugs and drinking and came to put his faith in God. Some of his best jazz came after that, including “A Love Supreme” an ardent thirty-two minute

⁸⁶ Ibid., 73.

outpouring to thank God for his blessing and offer him Coltrane's very soul. After one utterly extraordinary rendition of "A Love Supreme", Coltrane stepped off the stage, put down his saxophone and said simply "*Nunc dimittis*" (These are the opening Latin words for the ancient prayer of Simeon, sung traditionally at evening prayers: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation".) Coltrane felt he could never play the piece more perfectly. If his whole life had been lived for that passionate thirty-two minute jazz prayer, it would have been worth it. He was ready to go."⁸⁷

"Somehow we human beings are never happier than when we are expressing the deepest gifts that are truly us."⁸⁸

Only today – as I freshly write this last chapter am I beginning to realize a bit – the amazingly greater design and purposes of this ministry and mission! It is when we glory . . . we enjoy and delight in what we do and who we are that we BRING God glory as believers – and that is our ultimate purpose! We can be used by God in that glory and passion and purpose to draw many into His kingdom! "The truth is not that God is finding a place for our gifts but that God has created us and our gifts for a place of his choosing – and we will only be ourselves when we are finally there."⁸⁹

However radical a description of this mission and ministry – it is in essence to live a life of thanksgiving and to be those who are to do what Mother Theresa bade Linthicum and his son (see reference on page 56 of this thesis and his book on page 92) do – "I want you to look at them with the eyes of love and touch them with the hands of

⁸⁷ Guinness, 45.

⁸⁸ Ibid.

love and speak to them with the words of love because it is not simply to the poor to whom you are ministering. It is to Christ. And each poor person, for the moment he is before you, is Christ to you and you are Christ to him. I urge you to look at them and see Jesus”⁹⁰ (Matthew 25:31-40).

And Linthicum concluded “who truly are the poor? According to Jesus all of us are!” That is the premise upon which we of “on the Way Ministries” and all of us go into the world to proclaim the Gospel. We are bereft without it!

The foundation is theological and has to do with the response to this call – one of the creative ways in which it has been answered – and we have just begun!

PROJECT SUMMARY

A brief review of the categories for the framework for this ministry and mission and the plans for continuing to build upon this very creative approach are these:

1. **Communicate opportunities for ministry to servers and participants traveling.** We have in many ways extended this to being aware that it is not only during the time of travel – but in a huge variety of venues where just a gentle exchange – empowered by the guidance and direction of the Holy Spirit can be life changing. It can totally challenge and love someone into seeing in themselves what God proclaimed through David, the sweet singer of Israel: “I will praise You, for I am fearfully and wonderfully made; marvelous are Your works, and that my soul knows very well . . . Your eyes saw my substance being yet unformed. And in your book they all were

⁸⁹ Ibid., 47.

⁹⁰ Refer to p. 56 of this thesis.

written, the days fashioned for me, when as yet there were none of them" (Psalm 139:14, 16).

The Body of Christ is 'on the Way' in most of the places on earth and we need to see, pray, study and understand that we are truly Christ's ambassadors "to diffuse the fragrance of His knowledge in every place" (2 Cor. 2:14) . . . that "triumph" is that we walk strongly and well-equipped in our gifts and callings – so that no matter what the challenge – we do it triumphantly!

2. Create an office of outreach – The Chaplaincy of Transportation. For now, I am that Chaplain and there are others who I am discipling and still others who minister in the venues of public transportation. It would be exciting, informative challenging and an opportunity for prayer and an increase in our community to share what is going on during a conference . . . and also regular meetings for prayer and sharing.

3. Minister to travelers and servers of travelers. Taking the biblical admonition of "Have this mind in you which was also in Christ Jesus . . ." (Phil. 2:5–11), develop a plan to visit other cities nationally and internationally. Certainly there are some chaplaincies in various areas of travel and transportation – but with the exception of the military that has their chaplains with them in various places – this is the first outreach I know of that has as a part of its character that we also are 'on our Way' with those with whom we minister. Those are 'God appointments' and we make ourselves available for the encounters – the meetings He would set up. We 'go to' and 'go with' people just as Our Lord did when He joined the two disciples on the road to Emmaus.

Even the process which Henri Nouwen takes us through in having the perspective of:

A. Being on a journey beginning with our losses (As we leave a place there is a loss involved.)

B. Yet we live a life of great thanksgiving because we are able to offer our gifts.

C. Those disciples invited Jesus (who was to them a stranger at that point) to be their guest which led to:

D. Communion and then they knew him and He vanished (we don't see Him) and so as we communicate with Him and one another, He forms . . .

E. Community with us and then we have a mission – and we can say to those we meet . . .

F. Mission – and we can say to those we meet “. . . our hearts burn within us“ to share this loving God with us and the Scriptures He opened to us (Luke 24:32).

4. Discipleship training for those who offer/appreciate services

A. Create prayerfully and administratively and “gift wise a counsel to reach out to:

a. Churches and ministries to encourage the knowledge and nurturing of a Christian urban calling and potentially calling into this ministry

b. Seminaries – to both advertise more extensively their curriculum and training courses for a Christian urban calling and perhaps be involved in some of that training.

c. Authors and Practitioners in Urban Ministry to research, write and teach in seminars this way of life.

d. Cities in General and let them know as we visit or live there that we seek and pray for and want to be part of helping **BEING PEACE** to that city through our prayerful presence and our offering not only “The Prince of Peace” but being advocates whereby there can be more peace, justice, care and community yet not compromising our faith and life!

f. Have an ongoing relationship with an advisory board that will handle, in large part, the administrative concerns of this ministry and mission

g. Encourage the education, development and training of Christian urban mentors and ministers.

5. Offer services and supplies e.g. Bibles

A. Develop and understanding for and a strategy to be in partnership with those who will be able to supply us with Bibles, tracts and etc.

B. Survey the major languages in which we need to function and plan to learn some elementary phrases and expressions and in this way we may partner with some churches who will support and train us in various ways – in particular dealing with the cultures and also the various practices of the culture groups and the major religions we may be dealing with ! Jesus said “Go into all the world . . .” so we must be ready!

C. Also – here in the 21st century – the threat of ‘terrorism’ comes to try to ‘haunt’ us or ‘hunt’ us – we must learn how to be well-equipped ‘watchmen’ and ‘watchwomen’ on the wall! It is a service to see with concerned eyes – and to pray and as God leads and allows even to be a part of diffusing anger, concerns and frustrations. It

is a great service to the city and a great obedience to God to follow His command to “. . . seek the peace of the city where I have caused you to be carried away captive and pray to the LORD for it; for in its peace, you will have peace” (Jeremiah 29:7).

God is so amazing in His great love and ironies while we seek the peace of the city – **He gives us peace!**

6. Work to deal with/solve problems

A. Certainly a people come from a variety of backgrounds, churches, expressions of the Christian faith and the life – there will be challenges! One of the greatest challenges as I write and have said in other places – is the liberty to proclaim and live as a Christian!

This faith and life would not be so powerful and life transforming had it not also been so costly! It took the offering on the cross of Jesus Christ the Son, the Father’s gift to the world to set us at liberty to live life freely and empowered by the Holy Spirit of God.

There certainly are numbers of other challenges including realizing that we need a “larger umbrella” of support for the scope and extent of this ministry. We need wise counsel to decide how and in what directions to move forward!

Another concern has to do with the whole area of networking which includes such things as:

- a. A website
- b. Response teams for various concerns
- c. Chaplains available 24/7
- d. Building a solid intercessory team

- e. Offering special services e.g. weddings, communion, etc.
- f. Helping knit the chords and communities together through general concerns such as:
 - i. Bible distribution
 - ii. Places for referral (e.g. churches and other ministries) in various parts of the city
 - iii. Access to secure areas in the airports and other places to be able to pray and talk with people
- g. Meeting with the city mayor and managers and learning what their concerns are and how we may pray and help. Also so that we might let them know we are helping the city too!

h. Also being advocates for safety, security and access in the areas of transportation **to be there** among the people and to then say, for example, “How many places are there on the subway system where a mom or dad with a stroller, an elderly or disabled person can get on and off easily? How quickly are they servicing areas that have a problem with the escalators, the elevators, etc.?

Also see Appendix D / “The Whole City and Beyond” which is an outline which the city of Chicago used to design and respond to problems and concerns

CONCLUSION AND COMMENCEMENT

So it is that I have been privileged to walk into this calling and to begin to share it ‘on the Way’ (the first name of the church in Biblical times (Acts 19:23, 22:4, 24:14) – and by God’s grace those of us in the Body of Christ who see this way of living and being witnesses – of living lives of “thanksgiving.”

“Eucharist – thanksgiving – in the end, comes from above. It is the gift that we cannot fabricate for ourselves. It is to be received. That is where the choice is! We can choose to let the stranger continue his journey and so he remains a stranger. But we can also invite him into our inner lives, let him touch every part of our being and then transform our resentments into gratitude. We don’t have to do this. In fact, most people don’t. But as often as we make that choice, everything, even the most trivial things, become new. Our little lives become great – part of the mysterious work of God’s salvation. Once that happens, nothing is accidental, casual, or futile any more. Even the most insignificant event speaks the language of faith, hope, and, above all, love.

That’s the Eucharistic life, the life in which everything becomes a way of saying “Thank you” to him who joined us on the road.”⁹¹

⁹¹ Nouwen, *With Burning Hearts*, 126.

APPENDIX A

“WHERE CROSS THE CROWDED WAYS OF LIFE”

Where Cross the Crowded Ways of Life

Words: Frank North
Music: Angers Church Melody

Piano {

1. Where cross the crowd - ded ways - of life, where sound shadow out
 2. In hands of wretch - ed ness - and less for need, need, some
 3. From ten - der of hood's wa - ter help - en still holds some
 4. The cup - er, from child - ren giv - en side holds some
 5. O Teach all earth's child - ren inou - mous haste fol - low
 6. Till

6

cries, hearts race and run; a - bove the noise of self - - - ish of strife, greed,
 thresh - olds full with fears, from paths where ighed souls, from sor - - - row's stress,
 grief, and bur - dened toil, from fam - ighed long these mul - ti - - - to your view,
 fresh - ness of your grace; Yet a - mong glo - rious rest - less throngs, a - - - your bide; O
 seal these hearts of pain; trod, till, glo - rious from your heav - en a - - - bide; O
 where your feet have

11

hear your voice, Be lov - - - ed One, tears,
 catch the vi - - - sion of your coil, face,
 heart has ne - - - known re - - - gain,
 true com - pas - - - sion of your a - - - God!
 tread the ci - - - ty streets of your our

come the

Frank M. North. Melody from William Gardiner's *Sacred Melodies. The Hymnal according to the use of the Episcopal Church*, (New York: The Church Hymnal Corporation, 1982), Hymn 609.

APPENDIX B

NEW YORK CITY STATISTICS AT A GLANCE⁹²

New York City offers incomparable museums, attractions, world-renowned restaurants, hotels, theaters, entertainment, and shopping. Here are some interesting statistics and fun facts about the greatest city in the world.

Tourism

Total Visitors to NYC / 1998 – 2000

Visitors (international and domestic) to New York City in 2006	44.4 million (forecast)
Visitors (international and domestic) to New York City in 2005	42.6 million
Visitors (international and domestic) to New York City in 2004	39.9 million
Visitors (international and domestic) to New York City in 2003	37.8 million
Visitors (international and domestic) to New York City in 2002	35.3 million
Visitors (international and domestic) to New York City in 2001	35.2 million
Visitors (international and domestic) to New York City in 2000	36.2 million
Visitors (international and domestic) to New York City in 1999	36.4 million
Visitors (international and domestic) to New York City in 1998	33.1 million

Domestic Visitors to NYC / 1998 – 2006

Domestic Visitors to New York City in 2006	37.2 million (forecast)
Domestic Visitors to New York City in 2005	35.8 million
Domestic Visitors to New York City in 2004	33.8 million
Domestic Visitors to New York City in 2003	33.03 million
Domestic Visitors to New York City in 2002	30.2 million
Domestic Visitors to New York City in 2001	29.5 million
Domestic Visitors to New York City in 2000	29.4 million
Domestic Visitors to New York City in 1999	29.8 million
Domestic Visitors to New York City in 1998	27.1 million

International Visitors to NYC / 1998 – 2006

International Visitors to New York City in 2006	7.3 million (forecast)
International Visitors to New York City in 2005	6.8 million
International Visitors to New York City in 2004	6.2 million
International Visitors to New York City in 2003	4.8 million
International Visitors to New York City in 2002	5.1 million
International Visitors to New York City in 2001	5.7 million
International Visitors to New York City in 2000	6.8 million
International Visitors to New York City in 1999	6.6 million
International Visitors to New York City in 1998	6.0 million

Direct Visitor Spending in NYC / 1998 – 2005

Visitor Spending (international and domestic) in 2005	\$22.8 billion
Visitor Spending (international and domestic) in 2004	\$21.07 billion
Visitor Spending (international and domestic) in 2003	\$18.49 billion
Visitor Spending (international and domestic) in 2002	\$14.1 billion
Visitor Spending (international and domestic) in 2001	\$15.1 billion
Visitor Spending (international and domestic) in 2000	\$17.0 billion
Visitor Spending (international and domestic) in 1999	\$15.6 billion

⁹² "New York City Statistics", [online] available from http://www.nycvisit.com/_search/NYCC_VSearchResult.cfm.

Visitor Spending (international and domestic) in 1998 \$14.7 billion

Top producing countries for international visitors to NYC (2005 figures)

United Kingdom	1,169,000
Canada	815,000
Germany	401,000
Japan	299,000
Italy	292,000
France	268,000
Ireland	253,000
Australia	235,000
Spain	205,000
The Netherlands	147,000

Economic Impact

2005

Total visitor spending from New York City tourism in 2005	\$22.8 billion
Total wages generated by New York City tourism in 2005	\$14.2 billion
Total NYC jobs supported by visitor spending in 2005	333,158
Total taxes generated by visitor spending in 2005	\$5.4 billion

2004

Total visitor spending from New York City tourism in 2004	\$21.07 billion
Total wages generated by New York City tourism in 2004	\$12.91 billion
Total NYC jobs supported by visitor spending in 2004	328,763
Total taxes generated by visitor spending in 2004	\$5.4 billion

2003

Total visitor spending from New York City tourism in 2003	\$18.49 billion
Total wages generated by New York City tourism in 2003	\$11.58 billion
Total NYC jobs supported by visitor spending in 2003	291,977
Total taxes generated by visitor spending in 2003	\$4.9 billion

2002

Total NYC jobs supported by visitor spending in 2002	226,100
Total taxes generated by visitor spending in 2002	\$2.8 billion

2001

New-York City taxes generated by visitor spending in 2001	\$790 million
New York State taxes generated by visitor spending in 2001	\$769 million
Federal taxes generated by NYC visitor spending in 2001	\$1.242 billion

Size

Central Park total acres	843
New York city total area in square miles	301
Manhattan total area in square miles	23.7
Manhattan length	13.4 miles (21.5 km) long
Manhattan widest point	2.3 miles (3.7 km)
Manhattan narrowest point	0.8 (1.3 km) at narrowest point
The Bronx total area in square miles	44
Brooklyn total area in square miles	81.8
Queens total area in square miles	112.2
Staten Island total area in square miles	60.2

Population

New York City (released 11/21/02)	8,008,278
Bronx	1,332,650
Brooklyn	2,465,326
Manhattan	1,537,195
Queens	2,229,379
Staten Island	443,728

Metropolitan area (released 3/15/01)

New York City, Westchester, Rockland, and Putnam Counties	11,685,650
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Ethnic breakdown of population by borough (released 3/15/01)

<i>Bronx</i>	1,332,650
White	398,003
Black	475,007
Hispanic	644,705
Asian	40,120
Native American	11,371
Other	331,107

<i>Brooklyn</i>	2,465,326
White	1,015,728
Black	898,350
Hispanic	487,878
Asian	185,818
Native American	10,117
Other	250,022

<i>Manhattan</i>	1,537,195
White	835,610
Black	267,302
Hispanic	417,816
Asian	144,538
Native American	7,617
Other	218,452

<i>Queens</i>	2,229,379
White	982,725
Black	446,189
Hispanic	556,605
Asian	391,500
Native American	11,077
Other	261,718

<i>Staten Island</i>	443,728
White	344,319
Black	42,914
Hispanic	53,550
Asian	25,071
Native American	1,107
Other	18,537

Transportation***Airports serving New York City***

John F. Kennedy Int'l (JFK), LaGuardia (LGA) and Newark Liberty Int'l (EWR)

3

Passengers serviced at 3 NYC airports

2005	99.8 million
2004	93.9 million
2003	83.6 million
2002	81.1 million
2001	82.9 million
2000	92.4 million

Flights at NYC airports

2005	1.19 million
2004	1.157 million
2003	1.061 million
2002	1.055 million
2001	1.1 million
2000	1.2 million

Busses

Number of busses	4,489
Number of routes	243
Local: 207 Express: 36	36
Miles of MTA bus routes	1,871
Miles traveled per year	107,000,000
Trips per day	44,550
Average weekday MTA bus riders	2.4 million
Yearly MTA bus riders	740 million

Subway

Number of routes	28
Subway cars (2004)	6,200
Number of Trips (2004)	2,676,509
Subway stations	468
Average weekday riders (2004)	4.5 million
Yearly riders	1.4 billion
Miles of track	660

Taxis

Licensed medallion taxis	12,778
--------------------------	--------

Ferry

Price of Staten Island Ferry	Free
Trips per day	104
Passengers per day	65,000
Source: Staten Island Ferry	

Top 20 U.S. Gateways for Nonstop International Air Travel: 1990, 1995, and 2000⁹³

(Thousands of international passengers)

Rank in 2000	Gateway airport	1990	1995	2000	Percentage change 1990-2000	Annual growth rate (percent)
1	New York Kennedy	16,144	16,266	18,444	14.3	1.3
2	Los Angeles	9,010	12,994	17,116	90.0	6.6
3	Miami	9,873	14,182	16,629	68.4	5.4
4	Chicago O'Hare	4,777	6,561	10,185	113.2	7.9
5	Newark	2,371	3,695	8,794	270.9	14.0
6	San Francisco	3,979	5,605	7,846	97.2	7.0
7	Atlanta Hartsfield	1,840	3,165	6,114	232.2	12.8
8	Houston	2,195	2,734	5,357	144.0	9.3
9	Honolulu	5,743	6,003	5,126	-10.7	-1.1
10	Dallas-Ft. Worth	2,675	3,337	4,812	79.9	6.0
11	Boston Logan	3,030	3,045	4,058	33.9	3.0
12	Detroit	1,460	2,772	3,929	169.1	10.4
13	Washington Dulles	1,260	2,624	3,896	209.2	11.9
14	Minneapolis-St. Paul	755	1,368	2,875	280.6	14.3
15	Guam Island	1,353	2,182	2,841	110.0	7.7
16	Philadelphia	775	1,119	2,554	229.7	12.7
17	San Juan	2,029	2,224	2,501	23.3	2.1
18	Orlando	1,327	2,010	2,354	77.4	5.9
19	Seattle	1,760	1,529	2,202	25.2	2.3
20	New York LaGuardia	1,456	1,284	1,315	-9.7	-1.0
Total, top 20 U.S. international airports		73,811	94,699	128,948	74.7	5.7
Top 20, percentage of total		87.0	89.7	89.8		
Total, all U.S. international airports		84,864	105,572	143,537	69.1	5.4

⁹³ International passengers are residents of any country traveling nonstop to and from the United States on U.S. and foreign carriers. NOTE: This data is from the T-100 and T-100F forms, which measure all traffic arriving and departing from U.S. airports on nonstop commercial international flights with 60 seats or more. SOURCE: U.S. Department of Transportation, Bureau of Transportation Statistics, Office of Airline Information, T-100 Segment data, 2001. [online] available from http://www.bts.gov/publications/us_international_travel_and_transportation_trends/excel/table10.xls.

BROADWAY SEASON TICKETS AT A GLANCE⁹⁴

	<u>2003-04</u>	<u>2002-03</u>	<u>2001-02</u>	<u>2000-01</u>	<u>1999-2000</u>
ATTENDANCE	11,605,480	11,422,679	10,954,868	11,895,528	11,390,084
Musicals	10,022,404	9,089,914	8,465,556	9,892,819	9,427,475
Plays	1,572,175	2,292,377	2,475,761	7,985,549	1,917,586
Specials	10,901	40,388	13,551	17,160	45,023
GROSS	\$770,990,969.00	\$720,917,872.00	\$ 643,393,839.00	\$ 666,197,054.00	\$603,238,028.00
Musicals	\$683,636,473.00	\$606,771,565.00	\$ 522,643,624.00	\$ 571,117,233.00	\$515,993,564.00
Plays	\$86,900,854.00	\$112,646,293.00	\$ 120,195,827.00	\$ 94,451,591.00	\$ 84,189,909.00
Specials	\$453,642.00	\$1,500,014.00	\$ 554,388.00	\$ 628,230.00	\$ 3,054,555.00
PLAYING WEEKS	1,451	1,544	1,434	1,484	1,464
Musicals	1,089	1,014	948	1,092	1,060
Plays	355	498	477	382	387
Specials	7	32	9	10	17
NEW SHOWS	39	36	37	28	37
Musicals	13 (10 new, 3 rev)	13 (7 new, 6 rev)	10 (8 new, 2 rev)	11 (7 new, 4 rev)	16 (12 new, 4 rev)
Plays	24 (14 new, 9 rev, 1 r/e)	20 (11 new, 9 rev)	25 (14 new, 10 rev, 1 r/e)	16 (9 new, 7 rev)	18 (12 new, 6 rev)
Specials	2	3	2	1	3
AVG. PAID ADMISSION	\$ 66.43	\$ 63.11	\$ 58.73	\$ 56.00	\$ 52.96
Musicals	\$ 68.21	\$ 66.75	\$ 61.74	\$ 57.73	\$ 54.73
Plays	\$ 55.27	\$ 49.14	\$ 48.55	\$ 47.57	\$ 43.90
Specials	\$ 41.61	\$ 37.14	\$ 40.91	\$ 36.61	\$ 67.84
(rev = revival; r/e = return engagement)					

⁹⁴ Ibid.

APPENDIX C

THE CALL TO THE CITY

1. Are you called to live/work/minister in the city?

- A. Note: “work/minister” – a work can be a ministry and/or a ministry can be a work.
- B. Read and answer the questions and pray the prayers suggested in two powerful books:
 - a. The Call, Finding and Fulfilling the Central Purpose of Your Life by Os Guinness (Word Publishing)
 - b. The Purpose-Driven Life by Rick Warren (Zondervan)
- C. Work with an urban mentor/minister in the city to which you believe you are called so that you can answer these questions:
 - a. How will you “seek the peace of the city”?
 - b. What will you do?
 - c. Where will you find support?
 - a. What church(es)?
 - b. What ministries will you check out? When?
 - d. How will all this challenge and change your prayer life?
 - e. Is there a course offered you could take online or in person which will more adequately – richly prepare you for this ministry life in the city?

U – “u” (in text messaging) “r” called – to what? What are your gifts, talents, abilities that God has given you?

R – “r” “u” ready to arise and go and follow Him. It may be difficult at first – small quarters, lack of room, difficulty of roommates, where living, how living, etc., livelihood issues – having faith that you “r” called to this place for such a time as this.

B – Bible – its study is crucial to life and the central text for all occasions.

A – Appointments – God’s appointments. “Have faith in God” and His making a way for you even where there seems to be no way.

N – Networking – as did the disciples, as the saints have done in the Body of Christ for more than 2,000 years – the life is in the Blood that flows as a network among us and joins us in more issues than divides us!

2. Physical Challenges

- a. Public transportation is the usual mode for most people. Are you willing to lay down your “independence” for the majority of your life to join the people of your city in their various means of transportation?
- b. Personal, physical preparation
 - a. You will walk more. Are you prepared physically for the challenges of living in a city?
 - i. Maps – knowing how to get around. Who to ask if you don’t know?
 - ii. How to help others
 - c. Literally carrying things home, groceries, supplies and all you need for the events of the day and room for carrying home what was gained or gotten for the day.
 - a. Depending on where you live – much time may be spent underground
 - b. Must allow plenty of time to get to places
 - c. A Bible with you at all times.

3. Financial Challenges

- A. It will be more costly in every way
- B. It will also be exceedingly rewarding, not only because you’re walking in your calling, but because you are following your Lord Jesus Christ and there is such JOY in doing that! That is itself is apart of the answer to your seeking the peace of the city.
- C. Realize that God may have to take you captive to help you see your calling there!

4. Emotional

- A. Everything in the city is more intense and often extensive and lengthy in time spent – thus it will be more costly in every way.
- B. Exhaustion
- C. Anxiety, rages, outbursts from the poor, the drunk, those who have overdosed, those who are fearful and sad
- D. Isolation is both difficult and easy – must not do so
- E. Networking is essential

F. More opportunities for choosing

5. Spiritual

- A. Where does God call you to be?
- B. Though you may visit, you can't be a spiritual "bee" and fly from blossom to blossom to gather honey except occasionally for spiritual resources, exhortation, education and training
- C. What will be your network and accountability set-up?
 - a. Prayer Group
 - b. Bible Study
 - c. Prayer
 - d. Pastor/Priest and church involvement

6. Support and Accountability Summary

- A. Spiritual "That I may know Him . . . (Phil. 3:7-14)
- B. Emotional – "Jesus wept"
- C. Financial – "And my God shall supply ALL my needs according to His riches in glory by Christ Jesus (Phil. 4:19)
- D. Physical – Sit, walk, stand (Ephesians)
- E. Mental – Have the mind of Christ (Phil. 2:5-11)

C – Cry Out

I – Intercede

T – Testify / Test

Y – Yield / Surrender to God

Linthicum describes the Christian mission in the city in terms of a journey.

Linthicum writes encouragingly as we grow spiritually we will find ourselves absorbed in mission – that purposes for our lives for which God has created us. Consequently, our lives will take on a meaning and a joy that we never knew possible. We will have begun

to follow God's strategy for the church, that if faithfully followed, can only result in transforming our city.⁹⁵

Linthicum even writes about the "Rhythm of the Christian life" in terms of a "journey": "God's urban people are sustained as they, as individuals, move from the demands of the ministry to which they are called and into the bosom of God for support and refreshment. There, in relationship with God, one is spiritually formed and equipped to return to the demanding ministry of the city. Thus, a person journeys outward into mission, then inward for spiritual sustenance and once renewed, journeys outward once again, and once spent, travels inward once more. Journey inward, journey outward": the rhythm of the spiritual life."⁹⁶

⁹⁵ Linthicum, *City of God, City of Satan*, 238-239.

⁹⁶ *Ibid.*, 237.

APPENDIX D

THE WHOLE CITY AND BEYOND

Please note: This was intended for the city of Chicago. It comes from the Chicago area, but I was unable to find out anything further. It can be adapted for any large city as an excellent listing of strategies. It is soundly founded on biblical principles and is certainly a vision to have in mind . . . and to be inspired by.

1. A Vision for this One Great City

Where the Whole Church
... Shows and Tells the Whole Gospel
... To the Whole City – and Beyond

2. May they all be one, Father . . . so that the world may believe that you have sent me. (John 17:21)

3. One Church; Many Expressions

- A. Congregations
- B. Servant Ministries
- C. Educational Institutions
- D. Market place missionary, ministry
- E. Theories and Theologies

4. The Whole Church

- A. Worship – “Let’s pray about it . . .”
- B. Relationship – “Let’s talk about it . . .”
- C. Partnership – “Let’s do something about it”

5. The Whole Gospel

- A. Conversion
 - Individual
- B. Compassion
 - Needs
- C. Confrontation
 - Culture

6. The Whole City

- A. Communication
 - Finding one another
- B. Cooperation
 - Serving one another
- C. Collaboration
 - Blessing the City, together

THIS ONE GREAT CITY STRATEGY

- D. Roundtables
- E. Website
- F. E-Newsletters
- G. Conference calls
- H. Does not need another
 - a. Organization or Association
 - b. Ministry or Meeting
 - c. Conference or Crusade

7. This one great city . . . does need a guiding group of servant leaders diverse enough to represent God's city transformation movement

Some apostolic – Kingdom-size vision

Some pastoral – compassion for spiritual and physical needs

Some evangelical – on mission for lost people

Some prophetic – passion for truth, justice and righteousness

Some teachers – keep up biblically grounded

8. This one great city needs . . .

- A. Men and women from every:
 - a. Generation; Boomers, Busters, Gen-X
 - b. Nation; red, yellow, black and white
 - c. Denomination; Acts 4:12 adherent
 - d. Location; City, Suburb, North, South, East, West

9. This one great city needs a . . .

- A. Listening Team
 - "What is the Spirit saying?"
- B. Guiding Group

- “What is God’s goal? Plans?”
- C. Search Committee
 - “Who shares our vision and passion?”
- D. Convening Group
 - “How can we connect to serve the city?”

10. The One Great City Mission Statement

One great city exists to serve the whole Church throughout Chicagoland, by networking, communicating, resourcing and convening pastors, ministry leaders and prayer networks so that they collaborate by taking the whole Gospel to the whole City and beyond.

11. The One Great City Vision Statement

One Great City envisions a unified church; praying and working towards a Christ-focused transformation across the Chicago region.

12. The One Great City Plan

OGC convenes roundtable gatherings of leaders, provides a web directory of congregations and ministries and communicates activities and opportunities that promotes collaborative efforts which result in a Christ-focused transformation of people, neighborhoods and social structures and systems.

13. The One Great City Strategy

14. Roundtables

- A. Annual Citywide / Regional
- B. Apostolic Leaders
- C. Neighborhood / Community

15. Website

- A. Every Community . . . Congregation
- B. Every Prayer Network
- C. Every Care Ministry
- D. Every Share Initiative

16. E-Newsletters

The Lord said: “If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them” (Gen. 11:6).

18.

- A. “WHAT?”
 - a. Strengths?
 - b. Weaknesses?
 - c. Additions?
- B. “SO WHAT?”
 - ... are the implications for:
 - a. You personally?
 - b. Your Congregation or Organization?
- C. “NOW WHAT?”
 - ... action steps?
 - a. Do you need to commit to?
 - b. Do we need to commit to?

APPENDIX E

ON THE RAILS WITH THE GOSPEL

Division Superintendent and Conducture of the Northern Pacific Railroad Company:

You will pass Mr. Boston W. Smith and his attendant, with Chapel Car "Eloquence" on our floor. You will arrange to take the car on any train he desires you and introduce it whenever he wishes. Hold it on pleasure for Mr. Smith as you can.

Wm. S. Mallin
General Manager

Fortunately for the Publication Society the practice was followed by the majority of the railroads. Where such courtesy was not offered the Society covered the expense. The policy of free transportation, however, ended in 1914. From that year on the Publication Society in most cases paid for the transport of the cars. This additional expense was the deciding need for the cars in terms of their original purpose, led to the gradual termination of the Chapel Car Ministry. The final car in service, Messenger of Peace, was serving a housing project in Everett, Washington, when the 57-year-old history of the Chapel Car Ministry was concluded in 1948.

Car #7 Grace

The final car to be constructed was Car #7, Grace, built in 1915 at a cost of \$21,000. It is now on display at the American Baptist Assembly in Green Lake, Wisconsin.

Grace was the gift of Mr. & Mrs. B. F. Conway and Mr. & Mrs. Olof Erick of Los Angeles in honor of Grace Conway. It was dedicated at the meeting of the Northern Baptist Convention in Los Angeles in 1915.

Grace served in the Western United States, mostly in California, Nevada, Wyoming, Colorado and Utah. It first arrived in Oregon, then from 1943 to 1946 when it provided a ministry to workers at a World War II steel mill. The last unpaid service in the car at Oregon was on February 3, 1946. The car

retired in Rosalia, Washington in 1955 and served as the meeting place for the First Baptist Church. When the church constructed a building the car was incorporated into the structure. Parts of the car are still in the building to this day.



Enroute with Rev. & Mrs. B. F. Conway

Future Cars
The success of the first car, reported at the Annual Meeting of the Publication Society in 1892, resulted in the raising of funds for Car #2, Emmanuel, which was built at a cost of \$7,500 and dedicated at the Annual Meeting in 1893. The next two years saw the construction and dedication of Car #3, Glad Tidings and #4, Goodwill. Car #5, Messenger of Peace, was dedicated in 1898 followed by Friend of Peace, Car #6 in 1900. All of the cars were constructed with voluntary contributions.

Operational cost of the cars were another matter. Money for these expenses were cited on a donation plate rather than coming from the budgeted funds of the Publication Society. Boston Smith spent a great deal of his time and energy in securing financial support for the operation of the cars. Children's Day offerings, collections from Smith's many speaking engagements, and donations ranging from a few pennies to dollars covered the expenses.

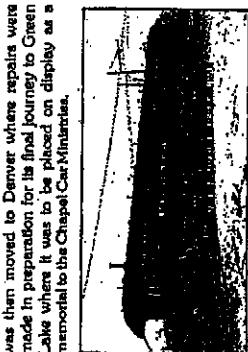
One of the expenses occurred in the operation of a Chapel Car as the cost of moving a car from one town to another. This expense was called a "redge" fee. When the question of a charge was first raised by Boston Smith in conversation with the Northern Pacific Railroad in 1891, the railroad responded with the following:



On the Rails with the Gospel



**The History of the
Chapel Car Ministry
of the
American Baptist
Publication Society
and the
American Baptist
Home Mission Society**



Grace at its final service location, Green Lake

Grace arrived in Chicago in mid-April. On April 22, 1946 a final worship service was held in the car, on a siding in the Burlington Railroad Yards, with Chicago Baptists participating. The car was then taken to the city of Green Lake by rail. From there it was transported by truck via Highway 23 to the American Baptist Assembly. It entered its grounds at the east gate and was moved to the Abbey area next to Oberlin Lodge, as a part of the then Rural Church Center where it remained for the next 36 years. In May, 1982 the car was moved from the Abbey area to its present location in the Luther Wesley Smith Conference area.

Over the years various individuals and groups have renovated Grace, making it a popular site for Bible study, worship, devotions and other small group meetings. Children and adults enjoy touring the inside of this historic train car.

Some of the information in this brochure was taken from "On The Roll With The Gospel" by R. Dean Goodwin (a brochure); the scrap book of Boston Smith, and the Annual Report of the American Baptist Publication Society 1914.

The Missionaries

Grace may be unique in the annals of Chapel Car history in that only three missionary couples served on the car during its 32 years of service. They were:

Rev. and Mrs. E. R. Harrison
July 1915 - April 1924

Rev. and Mrs. A. C. Blodgett
April 1924 - October 1943

Rev. and Mrs. Howard Parry
October 1943 - April 1945

Such service is remarkable when you consider the living conditions, both in the car and at the locations in which they served, not to mention the indifferent or even hostile attitudes which often greeted their arrival in a community. Their commitment is even more significant when one realizes that all three couples that served on other smaller cars, either the Evangel or the Emmanuel, before coming to Grace.

In Conclusion

When the first car was dedicated in 1891, Mr. Boston Smith said, "Surely God's hand is in this." Thousands of converts, hundreds of churches organized by chapel car missionaries and numerous Christian leaders who first heard the Gospel in a chapel car are living witness that Mr. Smith's vision of a chapel car ministry... was from God.

— The Cars —

Car #	Evangel	Emmanuel	Goodwill	Peace	Hope	Grace
1	May 23, 1891	May 26, 1894	June 1, 1895	May 21, 1898	May 27, 1900	May 21, 1915
2		May 25, 1894		May 28, 1898		
3		Car #3 Glad Tidings	Car #4 Goodwill	Car #5 Messengers of Peace	Car #6 Herald of Hope	
4						
5						
6						
7						

Chapel Car Resources Available

BOOKS

This Train Is Bound for Glory, (336:00) - by Wilma Ruth Taylor and Norman Thomas Taylor chronicles the history of the seven Chapel Cars (7 Baptist, 3 Catholic and 3 Episcopal cars). Includes photos, train logs, and in-depth information from survivors and descendants of those who experienced the chapel cars' milestones. (Brotherhood, 382 pages.)

It That Don't Beat the Devil, (55:25) by Jacques McKeen, gives an interesting story of each of the seven Chapel Cars. Booklet, 44 pages.

VIDEOS

"*Railway to Heaven*" (\$19.95), follows the adventures of missionaries who rode the rails on America's Chapel Cars. Includes historical photos as well as rare motion pictures, 60 minutes.

"*You Can Hear the Whistle Blot Eight Miles*" (\$22.95), showcases the Chapel Car and Carpenter ministry, 19 minutes. Available through the American Baptist Historical Society, P.O. Box 851, Valley Forge, PA, 19482-0851 or 1610) 768-2278.

*The above prices do not include postage or handling.

TO ORDER

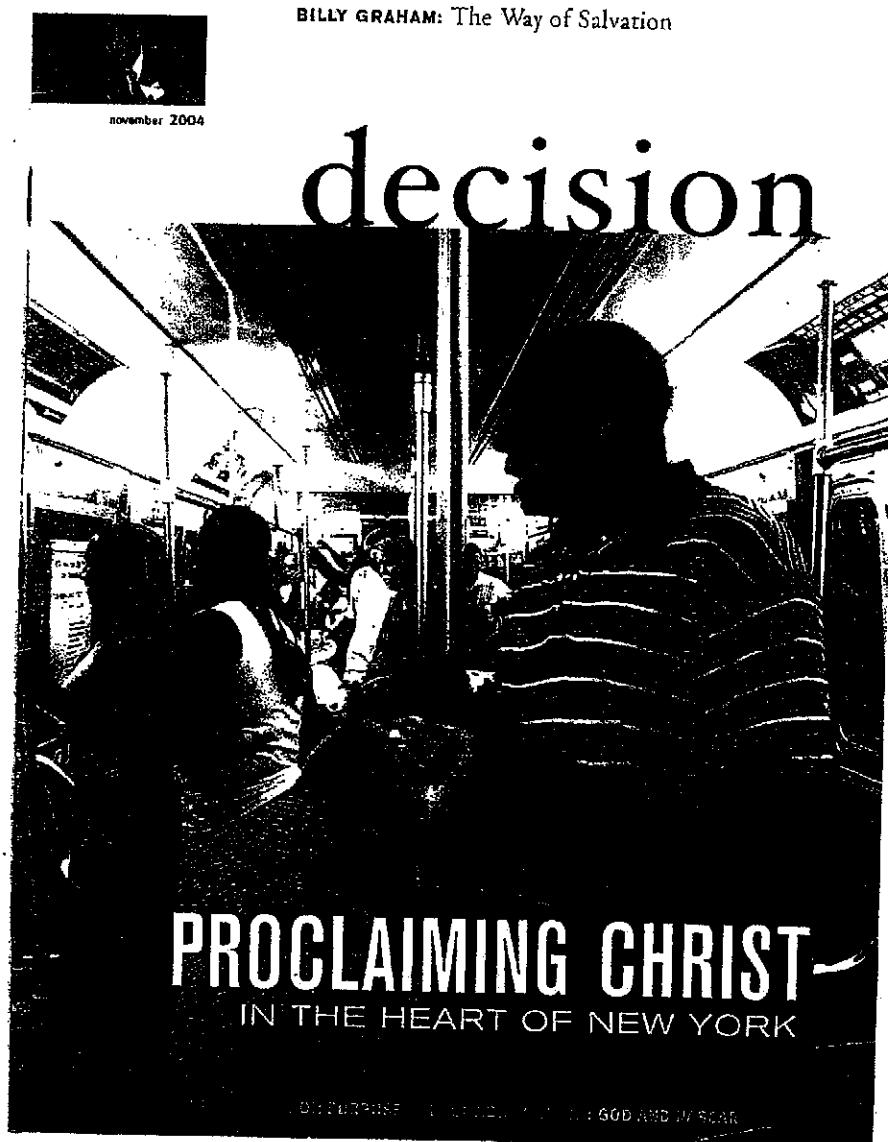
All resources, except "You Can Hear the Whistle Blot Eight Miles" are available from Narragansett Books & Gifts at Green Lake Conference Center, W2521 State Hwy 23, Green Lake, WI, 54941. 1-800-555-8598 or (262) 294-7396.

A Chapel Car Endowment Fund

A Chapel Car Endowment Fund was initiated by Rev. and Mrs. John L. "Bud" Carroll of Berwyn, Pennsylvania in 1993. Earnings from the fund are used to restore and preserve Grace. Grace has a lifelong interest in boat and railroading. His father, grandfather and great grandfather were "telecasters" for radio and television. The church—boat, railroading, ministry, 1890-1945, has been of particular interest to Bud.

You are invited to contribute to this fund. Make your check payable to Green Lake Conference Center, W2511 State Hwy. 23, Green Lake, WI 54941, noted for the Chapel Car Endowment Fund. All contributions are tax deductible.

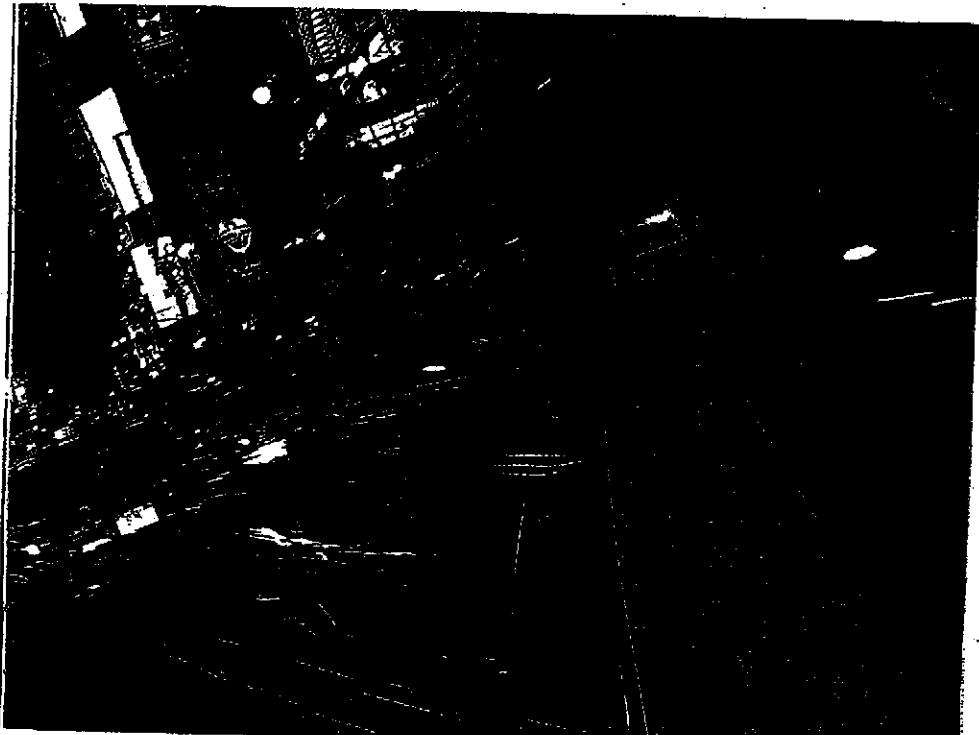
APPENDIX F
DECISION MAGAZINE (NOVEMBER 2004)





INTO THE HEART O

In preparation for the Greater New York City Billy Graham Crusade in June, the Billy Graham School of Evangelism in the heart of Times Square, *Decision* then followed



F NEW YORK CITY

2005 (see page 14), the Billy Graham Evangelistic Association held a several participants who are spreading the love of Christ in New York.

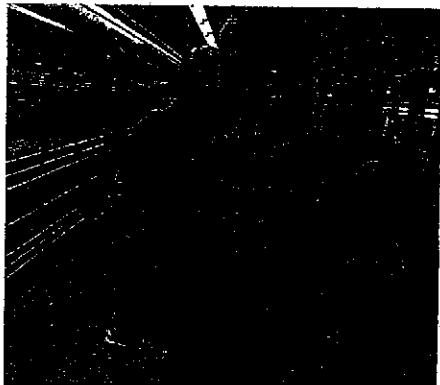


INTO THE HEART OF NEW YORK CITY

Frank Meyer gives new meaning to Christian boldness.

As Meyer and his evangelistic team descend the subway stairs leading beneath New York City's streets, the late-August heat closes in around them like a damp blanket. Thirteen people are on his core team, but this evening four have gathered to tell subway riders about Jesus. The team stops near a newsstand to pray. Then they board the train through different entrances. Sliding doors shut with a thud; the train lurches forward. Meyer has a ready-made audience.

"I want to thank you for coming tonight," Meyer announces for all to hear. "I'm glad to see so many new faces at our Sinners Anonymous workshop." Inviting people to share their testimonies, Meyer requests that they answer two questions: First, "How did you come to realize you're a sinner?" And second, "Who is your higher power and what has he done for you?"



A passenger pulls himself up from his slouch to see who is speaking.

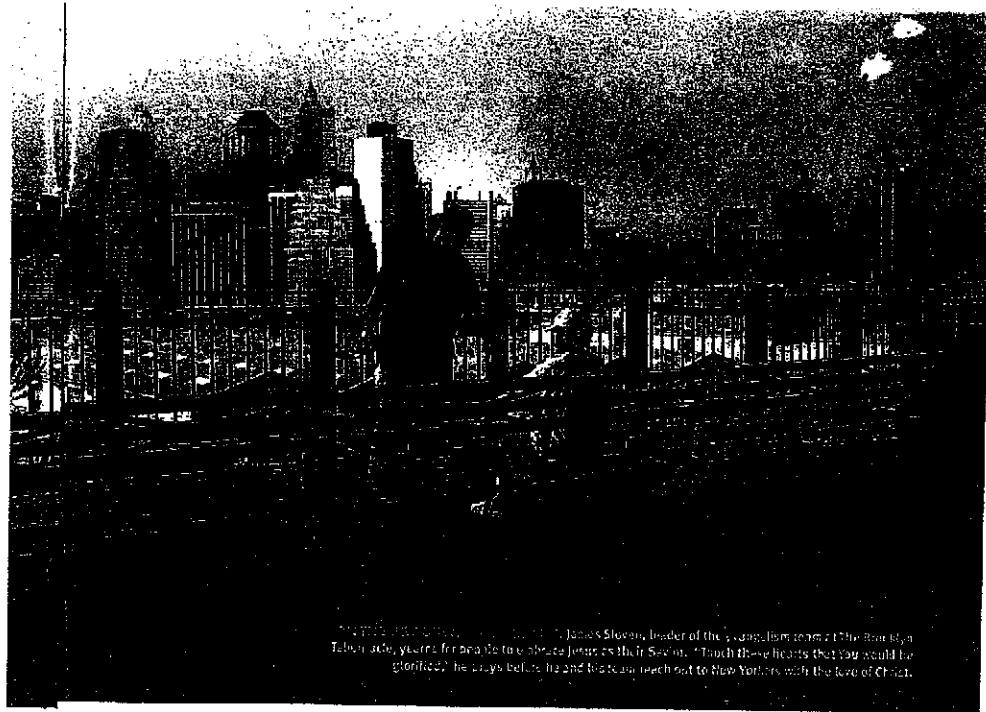
Amazingly, the first person to respond is not part of the team. The passenger shares briefly how Jesus Christ rescued him from a life of sin. Then, one by one, Meyer's team members seated throughout the car offer testimonies of how Jesus Christ rescued them from sin.

There are sideways glances. There are snickers. But all listen—they can't help not to.

Frank Meyer was one of 762 people who came from across New York City—and from 42 states, three Canadian provinces and four foreign countries—to the sixth floor of the Times Square Marriott Marquis Aug. 18-20.

UNDERGROUND EVANGELISTS: Frank Meyer says that two things make his evangelistic subway drama effective: the diversity of the team members—because no one dreams that they are together—and the ad-lib component. None of the team members, Meyer included, knows what is going to happen. The Holy Spirit always blesses it, Meyer says.

BY decision: November 2009



John Sloane, leader of the evangelism team at the Billy Graham Training Academy, yearns for people to accept Jesus as their Savior. "Touch these hearts that You could be glorified," he prays before his and his team's outreach to New Yorkers with the love of Christ.

Outside, signs like "Most fun on Broadway," "#1 Show of the year," "A brilliant musical" and other advertisements—some, 18 stories high—beckon passersby. Camera, computer and souvenir stores galore do the same. A model Cadillac, about 10 times its life size, protrudes from a building; a cash machine three stories tall comes out of another. *Fiddler on the Roof* is playing across the street from the hotel; on the floor beneath the Billy Graham School of Evangelism, the opening night gala for *Dracula, the Musical* is underway.

But even as the brilliant musicals, cars, souvenirs and 18-story ads whet desire for the temporal satisfaction of the human heart, Christian leaders came to the School of Evangelism to learn how to better cultivate hearts for eternal satisfaction—ultimately more desirable than ten thousand Times Squares.

What does the Christian need to understand about changing times in order to present the Gospel of Jesus Christ so that lives might be genuinely transformed? In the

School's opening plenary session, author and teacher Gordon MacDonald addressed that question, emphasizing that one no longer can assume that people who come to a church or to an evangelistic meeting have any understanding of Christian thought. "Teach us, O Lord," MacDonald prayed, "a willingness to change our old ways to new ones that are fresh and new and fit the moment."

INSPIRING BOLDNESS

Since 1996 Frank Meyer has been bringing the Gospel of Christ into the subways of New York City. An "evangelism trainer," Meyer often takes church groups out with him to join in his subway ministry, as well as his one-to-one evangelism ministry, which focuses on creating natural dialogue. Meyer has designed a wide array of witnessing cards to help the shy Christian. The Operation Andrew card, used in BGCA Crusades and other events, was presented at the School of Evangelism and is another tool Meyer will add to

decision: November 2004 9



INTO THE HEART OF NEW YORK CITY



INTERNATIONAL MINISTRY: "I love people from all nations," Sylvia Bradfield-Mitchell says with much emotion. "When I walk onto the train, it seems that every continent of the world may be represented. I can literally fulfill the Great Commission when I walk onto one train car—thank God."

In her ministry to passengers and those who service them, Bradfield-Mitchell does not consider herself a preacher, but an intercessor. She says that she asks God to guide her steps to let others know of His love through her. "God sets up the appointments," she says.

Bradfield-Mitchell is completing her thesis for a doctorate of ministry in transportation chaplaincy—and is living it out in the subways, buses and airports of New York City.

NATIONS FOR THE NATIONS: All right, a Middle Eastern man sitting on the Brooklyn Promenade learns about how Jesus' sacrifice brings us to God. Tomasi Hammo, left, and Olga Mercado, right, are both members of The Brooklyn Tabernacle evangelism team.

I WANT TO SET A FIRE INTO GOD'S PEOPLE AND EQUIP THEM TO BRING RELIEF TO PEOPLE'S LIVES. A DEMONSTRATION OF THE HOLY SPIRIT'S POWER. —FRANKLIN MEYER, LEADER OF THE ANDREW TEAM

his collection. "The Operation Andrew method reminded me of the importance of starting inexperienced believers with something non-threatening," said Meyer. "It provides a very practical way to remind them to pray for their unbelieving friends and then invite them to their church." Meyer says he often has experienced the joy of watching terrified believers overcome their fears and become inspired when they experience God blessing their attempts to witness.

During the "Sinners Anonymous" skit and ones similar to it, team members share their testimonies. At one point, team member Kathryn asks if anyone on the train would like to know if it's possible to turn away from a promiscuous lifestyle, and she explains how obtaining such freedom is not impossible with God. A female passenger begins to weep. "When I hit rock bottom, God called out to me through the means of a preacher," Kathryn tells her fellow passengers. "I told Jesus that I was so sorry and that I wanted Him to be on the throne of my life. Jesus changed my life. I had no life, even though I thought I did." After the testimony time Meyer and his team, which includes his wife, Lynda, pass out Gospel tracts.

BACK ON THE STREETS

James Sloven, leader of the evangelism team at The Brooklyn Tabernacle, met Franklin Meyer at the School of Evangelism and was eager to have his team observe Meyer's strategy.

Sloven is the son of an Irish gangster and an Italian psychic. He has seen more than one friend murdered before his eyes, and he has experienced addiction to drugs stronger than heroin. Most damaging of all, he says, was the pain of a father who told him that he would never amount to anything.

A large-framed man with a heavy New York accent, Sloven is a softened tough guy whose greatest passion is that the name of the Lord Jesus be known in the streets of New York. His words are full of compassion and of the testimony of God's grace poured out on him. "I want to set a fire into God's people and equip them to bring relief to people's lives, a demonstration of the Holy Spirit's power," Sloven says. "I want to be exhausted at the end of my life. He who suffers much, loves much." Through Brooklyn

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INTO THE HEART OF NEW YORK CITY



FAMILY AFFAIR: Evangel Church members Ronny Davis and Sal Cruz, behind bench, visited the Colón family three years ago after they filled out a visitor card at a musical event at the church. "My heart was very hard," Gladys Colón says. But when Davis and Cruz came to the Colóns' apartment, Gladys felt her heart begin to soften by their words, and she gave her life to Christ. At the time, her husband, Luis, had been a Christian for less than a year. "We were babies together," Gladys says.

Tabernacle's evangelism ministry, God is giving Sloven the opportunity to manifest this love.

Sloven's evangelism team of about 30 people goes out on Saturdays. "People are hungry," Sloven says, recalling an 18-degree day when the team gave out 4,000 Bibles in 45 minutes. The team goes to the Projects of Brooklyn, the yuppie business district, Coney Island, the courts district, the wealthy Brooklyn Heights neighborhood and the financial district near Ground Zero. In the Projects—where the smell of urine hangs in the air, and where liquor bottles, drug transactions and shootings are commonplace—the team knocks on doors to offer hurting people the love of Christ. Sloven says that the radically

different neighborhoods of Brooklyn and Manhattan are within blocks of each other, yet worlds apart. "We want to be all things to all people," he says.

On a Tuesday afternoon following the School of Evangelism, Sloven and three team members meet for an outreach session. Before beginning, the small band huddles together and clasps hands. "God, we want to do this for Your glory," Sloven prays passionately. "Touch these people's hearts that You would be glorified."

Sloven suggests that the team walk east to the Brooklyn Promenade—through the courts district and down regal Montague Street with its 19th-century brownstones. From the promenade, the full Manhattan skyline is visible, from the Statue of Liberty, on Ellis Island, to the Chrysler building in Midtown. One man, sitting by himself and reading in the late-afternoon sun, is happy to interact. He says he comes from a Middle Eastern country where there is no freedom. He is ecstatic to be in the United States and speaks openly of his religion. He asks two of Sloven's team members questions about Christianity. Olga Mercado explains to him what it means to be born again, and that Jesus Christ is the Way, the Truth and the Life. The man is reluctant to embrace this and grows silent as Mercado speaks. But as the team departs, he calls out, "Pray for me."

GOSPEL POWER

"My world was shaken," said Robert Johansson, pastor of Evangel Church in Queens, as he reflected on the first School of Evangelism he attended years ago. Johansson had been to Bible school, but he felt ineffective when it came to evangelism. Then, at a 1967 School of Evangelism, he heard about a witnessing strategy that his church has now used for 37 years. "We have seen hundreds come to the Lord," Johansson said, explaining how his church often holds visitor-friendly events, and then evangelism teams from the church visit those who filled out visitor cards or who have been referred by a friend at the church.

At the 1967 School and from ensuing training, Johansson says he learned to think outside the box and also to live by this motto: "The Gospel is the power. Don't get deterred." It's a message he has passed on to his congregation.

PLANES, TRAINS AND THE LOVE OF JESUS

Small beads of perspiration collect on Sylvia Bradfield-Mitchell's soft face as she rocks along in the warm subway train from Manhattan, near the School of Evangelism hotel, to a neighborhood in Queens. Soon she is interacting with five young people from Korea, asking them about their camera. Minutes later she is leading them in a chorus of "God Is So Good" in Korean. Other passengers look on with smiles as Bradfield-Mitchell and her new friends croon the praise tune. She carries a backpack containing a well-used Bible and tracts for different occasions. She wears burgundy clerical clothing, a collar and a cross around her neck. With her tender, soothing demeanor, it's no wonder the young people on the train lean in to absorb more of this fascinating woman in red.

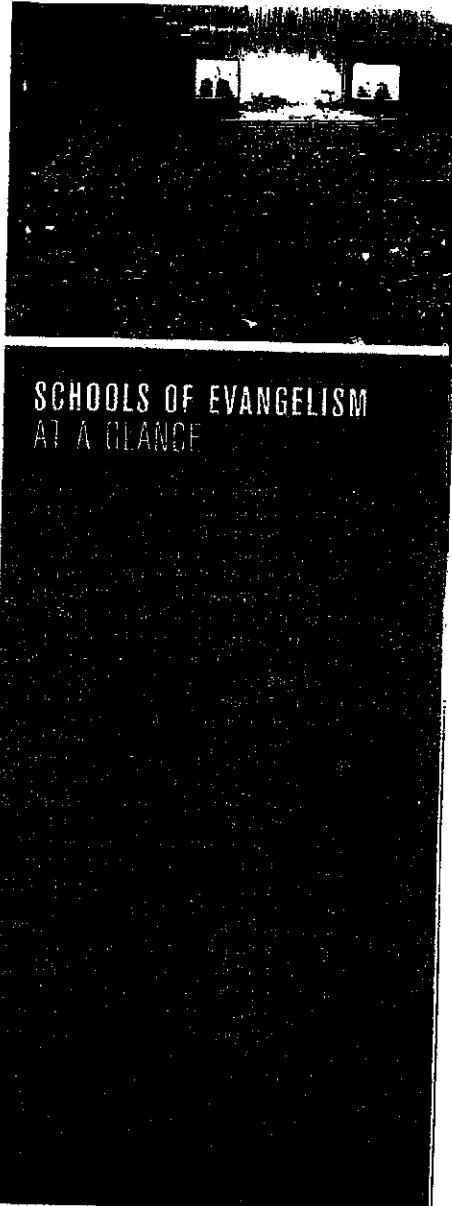
Bradfield-Mitchell graduated from theological seminary in 1964—the third female to earn a degree from that school. But she says that she didn't have a personal relationship with the Lord at the time. Rather than pursue a career in ministry, she opted to go to New York City and work for an airline, which she had always wanted to do. "I loved meeting people, and I fell in love with New York," she says. "I didn't know that the Lord was making the plan for my life!"

Nearly 40 years later God wrote a vision of "transportation chaplaincy" on her heart, Bradfield-Mitchell says, and she left her comfortable dwelling in Maine to move back to New York City. Bradfield-Mitchell observes that often Christians are locked into the traditional callings of the church and don't have the encouragement to be creative in forming a more personalized ministry.

Bradfield-Mitchell's ministry at New York's airports includes greeting arriving travelers, helping passengers with airport directions, praying for departing missionaries and giving aid to parents with lost or crying children. She also comforts travelers in extreme and potentially traumatic places in life, such as a parent seeing a child off for the first time or someone going to a funeral.

At the School of Evangelism, Bradfield-Mitchell attended Jonathan Olford's "His Presence in Crisis" seminar, which she said was descriptive of what she does: ministry of the moment. Because she may only have a minute or less with someone, "I had better be saying what God wants me to say and be listening with all my heart to the Holy Spirit," Bradfield-Mitchell says. She was encouraged by Olford's message that when Christians are helping someone in a tough situation, the transforming power of prayer and God's presence works through them in another's life.

"It's overwhelming to think that I'm just one and





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PRAYER (WALKING) CHANGES THINGS! Neil and Hilda DeGregorio are among more than 200 families who walk through and pray for their neighborhoods. Their pastor, Roger McPhail, says that since the prayer walking began, a psychic café has been shut down, and the church has seen such an increase in attendance that it has added a third service.

there are so many hurting people," says Bradfield-Mitchell. "But then I remember that God is more than enough."

THINKING OUTSIDE THE CHURCH

Sun filters through the trees and shines on the faces of Neil and Hilda DeGregorio as they walk the brownstone-lined streets of Brooklyn near their church, New Hope Fellowship, on a late-August Sunday afternoon. Walking slowly, the DeGregorios, with voices but no whisper, focus their intercession on each residence as they pass by.

The DeGregorios' pastor, Roger McPhail, recalled the first School of Evangelism that he and his wife were able to attend on a scholarship 23 years ago. Like his colleague Robert Johansson, McPhail said, "We loved it—it taught us to think outside the box." He remembered one speaker who had challenged participants about their ministry to seniors. "When I came back, I noted that our congregation was 25 percent seniors," McPhail said. "We started doing senior lunches, and hundreds came. Through the years, one thing stuck with us—thinking strategically for different demographics."

Most recently, McPhail's church has put an emphasis on prayer. Just before 9/11, he had felt God telling him to move the church prayer meeting into the streets and to pray for

BILLY GRAHAM TO HOLD CRUSADE IN NEW YORK CITY

ON SEPT. 30 about 300 people representing more than 150 Tri-State-area churches attended an event at Madison Square Garden announcing The Greater New York Billy Graham Crusade scheduled for June 2005.

"Pastors have had a lot of interaction since 9/11," said Dr. A.R. Bernard Sr., executive chair for the Crusade and pastor and CEO of the Christian Cultural Center in New York City. "We discovered the power of collective effort and how important it is that we work together." Bernard said that when icons like the World Trade Center—which symbolized money—and the Pentagon—which symbolizes government and power—are themselves in trouble, people

are forced to look to a higher power. "9/11 opened a spiritual doorway into this city," he said.

Billy Graham noted in his autobiography "Just As I Am" that what affects New York—the business, financial, communication and entertainment hub of the nation—can have a ripple effect on the rest of the country. In reference to his 1957 Crusade there, Mr. Graham wrote that he modeled the strategy of the Apostle Paul, who concentrated on the great cities of the Roman Empire, sensing the enormous impact they had beyond their own areas. In Romans 1:8 Paul wrote to the Christians in Rome, "Your faith is being reported all

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the Lord to be enthroned on every block in Brooklyn. Now the church does prayer-walking as a lifestyle. On Saturdays, the church sets up prayer stations around Brooklyn, including one in front of a bar, where volunteers have prayed with as many as 100 people in one hour. When the bar owner was asked if this was bad for business, he replied, "How can prayer be bad for business?" According to McPhail, prayer also has affected the spiritual climate among Christians, and denominations are working together in harmony.

In addition to the prayer-walking, McPhail's church wants to make sure that all of the 70,000 people who live in the community have the chance to hear the Gospel. "We're in a wartime mentality for spreading the Gospel," said McPhail. "We need to go to every house."

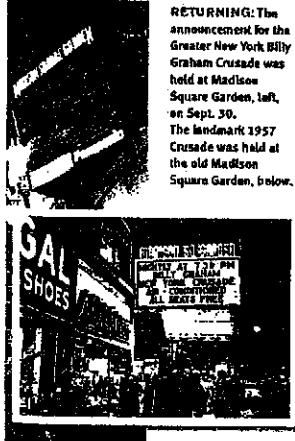
READY FOR THE NEW

As they look back on Schools of Evangelism they attended in the past, McPhail and others attest to how God has blessed strategic thinking about evangelism. As well as being refreshed and rekindled for service, hundreds of Christians left Times Square with ideas that fit the places where God is using them to glorify His name: in public places, in neighborhoods, inside churches, outside churches—and often outside the box. **ST** ©2004 SGA



RENEWAL IN BABYLON: After attending the New York School of Evangelism, Evangelist Joe Criglano helps to motivate a small church in Babylon, a seaside town on Long Island, to reach others for Christ. Criglano appeals to those who will commit to evangelism: "Come forward to pray that God would use you to bring someone to Jesus. Have their pictures in your mind. Pray that God would move upon their heart and put you in their path."

FOR MORE INFORMATION ON SCHOOLS OF EVANGELISM OR TO REGISTER FOR A 2005 SCHOOL, CALL 1-800-500-2002 (PTC) OR 1-800-336-3360 (FOR SCHOOLS OF EVANGELISM) OR GO TO SGA.ORG/INFO



RETURNING: The announcement for the Greater New York Billy Graham Crusade was held at Madison Square Garden, left, on Sept. 30. The landmark 1957 Crusade was held at the old Madison Square Garden, below.

over the world" (NIV).

No other city in America, or perhaps in the world, presents as big a challenge to evangelism as New York, Mr. Graham also noted. This is in large part, he wrote, because of its 60-some major ethnic groups, including "more Italians than in Rome, more Irish than in Dublin, more Germans than in Berlin, more Puerto Ricans than in San Juan." And add to this one out of every 10 Jews in the world.

Crusade Director Art Bailey said that since New York City provides a platform for reaching a wide range of cultural and language groups, he is exploring the possibility of live Crusade downlinks. The "mini-

Crusades" would have their own counselors, all trained through Christian Life and Witness Classes; their own musical program; and their own testimonies. "Groups could culturally fit the Crusade to their own tastes," Bailey said.

Although in a different location geographically, Madison Square Garden is the same venue as Mr. Graham's landmark Crusade in 1957. That six-week event was extended more than once to stretch over 16 weeks during the spring and summer—the longest-running Crusade Billy Graham has ever held. Mr. Graham also held meetings in the New York City area in 1969, 1970, 1990 and 1991.

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APPENDIX G “HERE I AM, LORD”

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VITA

Sylvia Bradfield+Mitchell is a candidate for Doctor of Ministry from Gordon-Conwell Center for Urban Ministerial Education expecting to graduate in the spring of 2007. She is called as a Chaplain in Transportation to a unique ministry in New York City called *On The Way Ministries*.

“On the Way” is part of Sylvia’s mission statement taken from the story about those who met Jesus “on the way” as they traveled on the Road to Emmaus (Luke 24:13-26). “Did not our heart burn within us while He talked with us on the road and while He opened the Scriptures to us?”

Sylvia was born on August 2, 1940 in Terre Haute, Indiana. She has been a counselor and was a hospital chaplain in Wichita, Kansas and Portland, Maine. She received training in Clinical Pastoral Education from Wesley Medical Center, Wichita, Kansas.

Sylvia was ordained for Christian Ministry in 1987 in Virginia Beach, Virginia. She graduated from Regent University in Virginia Beach, Virginia in 1988 with a Masters Degree in Biblical Studies and a minor in Missions. In 2000, she took several Doctoral courses at Trinity Episcopal School for Ministry in Ambridge, Pennsylvania.

Returning to New York City after almost 40 years, Sylvia came by faith and God’s call the day before Thanksgiving 2003 to pioneer this ministry and mission in transportation.

She received her Bachelors degree from the University of Colorado, Boulder, Colorado in 1962 and a Masters Degree in Christian Education from Seabury Western Theological Seminary, Evanston, Illinois in 1964. She was formerly married and is the mother of two grown sons, Brian James Mitchell and Andrew Bradfield Mitchell.

All by God’s Grace!